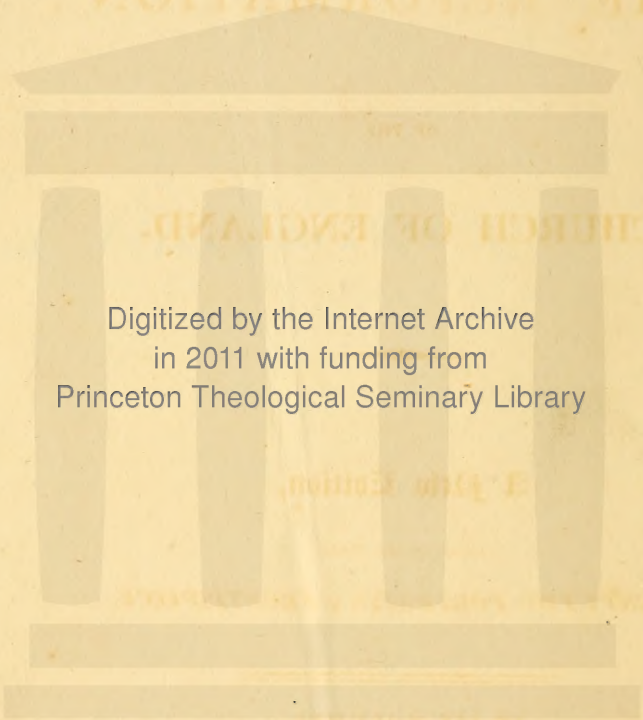
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BISHOP BURNET'S

HISTORY

OF

THE REFORMATION

OF THE

CHURCH OF ENGLAND.

A New Edition,

EMBELLISHED WITH

TWENTY-TWO PORTRAITS & FRONTISPIECE.

IN SIX VOLUMES:

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THEOLOGICAL SEMINARY

THE

JOURNAL

OF

KING EDWARD'S REIGN,

WRITTEN WITH HIS OWN HAND.

The Original is in the Cotton Library. Nero c. 10.

BOOK II.

THE Year of our Lord, 1537, was a Prince born to King Henry the 8th, by Jane Seimour, then Queen; who within few days after the Birth of her Son, died, and was buried at the Castle of Windsor. This Child was christned by the Duke of Norfolk, the Duke of Suffolk, and the Arch-Bishop of Canterbury. Afterwards was brought up till he came to six Years old among the Women. At the sixth Year of his Age he was brought up in Learning by Master Doctor Cox, who was after his Almoner, and John Cheeke, Master of Arts, two well-learned Men, who sought to bring him up in learning of Tongues, of the Scripture, of Philosophy, and all Liberal Sciences. Also John Bellmaine, Frenchman, did teach him the French Language. The tenth year not yet ended, it was appointed he should be created Prince of Wales, Duke of Cornwall, and Count Palatine of Chester: at which time, being the Year of our Lord 1547, the said King died of a Dropsie as it was thought. After whose death incontinent came Edward Earl of Hartford, and Sir Anthony Brown, Master of the Horse, to convoy this Prince to Enfield, where the Earl of Hartford declared to him, and his younger Sister Elizabeth, the Death of their Father.

PART II.

Here he begins anew again.

After the Death of King Henry the 8th, his Son Edward, Prince of Wales, was come to at Hartford, by the Earl of Hartford, and Sir Anthony Brown, Master of the Horse; for whom before was made great preparation that he might be created Prince of Wales, and afterward was brought to Enfield, where the Death of his Father was first shewed him; and the same day the Death of his Father was shewed in London, where was great lamentation and weeping: and suddenly he proclaimed King. The next day, being the of He was brought to the Tower of London, where he tarried the space of three weeks; and in the mean season the Council sat every day for the performance of the Will, and at length thought best that the Earl of Hartford should be made Duke of Somerset, Sir Thomas Seimour Lord Sudley, the Earl of Essex Marquess of Northampton, and divers Knights should be made Barons, as the Lord Sheffield, with divers others. Also they thought best to chuse the Duke of Somerset to be Protector of the Realm, and Governour of the King's Person during his Minority; to which all the Gentlemen and Lords did agree, because he was the King's Uncle on his Mothers side. Also in this time the late King was buried at Windsor with much solemnity, and the Officers broke their Staves, hurling them into the Grave; but they were restored to them again when they came to the Tower. The Lord Lisle was made Earl of Warwick, and the Lord Great Chamberlainship was given to him; and the Lord Sudley made Admiral of England: all these things were done, the King being in the Tower. Afterwards all things being prepared for the Coronation, the King being then but nine Years old, passed through the City of London, as heretofore hath been used, and came to the Palace of Westminster; and the next day came into Westminster-Hall. And it was asked the People, Whether they would have him to be their King? Who answered; Yea, yea: Then he was crowned King of England, France, and Ireland, by the Arch-Bishop of Canterbury, and all the rest of the Clergy and Nobles; and Anointed, with all such Ceremonies as were accustomed, and took his Oath, and gave a General

Pardon, and so was brought to the Hall to Dinner on Shrove-sunday, where he sat with the Crown on his Head, with the Arch-Bishop of Canterbury, and the Lord Protector; and all the Lords sat at Boards in the Hall beneath, and the Lord Marshal's Deputy, (for my Lord of Somerset was Lord Marshal) rode about the Hall to make room: then came in Sir John Dimock Champion, and made his Challenge, and so the King drank to him, and he had the Cup. At night the King returned to his Palace at Westminster, where there was Justs and Barriers; and afterward Order was taken for all his Servants being with his Father, and being with the Prince, and the Ordinary and Unordinary, were appointed. In the mean season, Sir Andrew Dudley, Brother to my Lord of Warwick, being in the Paunsie, met with the Lion, a principal Ship of Scotland, which thought to take the Paunsie without resistance; but the Paunsie approached her, and she shot, but at length they came very near, and then the Paunsie shooting off all one side, burst all the overlop of the Lion, and all her Tackling, and at length boarded her and took her; but in the return, by negligence, she was lost at Harwich-Haven, with almost all her Men.

In the month of *May died the French King called Francis, and his Son called Henry, was proclaimed King. There came also out of Scotland an Ambassador, but brought nothing to pass, and an Army was prepared to go into Scotland. Certain Injunctions were set forth, which took away divers Ceremonies, and Commissions sent to take down Images, and certain Homilies were set forth to be read in the Church. Dr. Smith, of Oxford, recanted at Pauls certain Opinions of the Mess, and that Christ was not according to the Order of Melchisedeck. The Lord Seimour, of Sudley, married the Queen, whose name was Katherine, with which Marriage the Lord Protector was much offended.

*Should be March.

There was great preparation made to go into Scotland, and the Lord Protector, the Earl of Warwick, the Lord Dacres, the Lord Gray, and Mr. Brian, went with a great number of Nobles and Gentlemen to Barwick; where the first day after his coming, he mustered all his Company, which were to the number of 13000 Footmen, and 5000

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Horsemen. The next day he marched on into Scotland, and so passed the Pease; then he burnt two Castles in Scotland, and so passed a streight of a Bridg, where 800 Scots Light-Horsemen set upon him behind him, who were discomfited. So he passed to Musselburgh, where the first day after he came, he went up to the Hill, and saw the Scots, thinking them, as they were indeed at least, 36000 Men; and my Lord of Warwick was almost taken, chasing the Earl of Huntley, by an Ambush; but he was rescued by one Bertivell, with twelve Hagbuttiers on Horseback, and the Ambush ran away.

The 10th day of September, the Lord Protector thought to get the Hill, which the Scots seeing, passed the Bridg over the River of Musselburgh, and strove for the higher Ground, and almost got it; but our Horsemen set upon them; who although they stayed them, yet were put to flight, and gathered together again by the Duke of Somerset, Lord Protector, and the Earl of Warwick, and were ready to give a new Onset. The Scots being amazed with this, fled theirwayes; some to Edinburgh, some to the Sea, and some to Dalkeith; and there were slain 10000 of them; but of Englishmen 51 Horsemen, which were almost all Gentlemen, and but one Footman. Prisoners were taken, the Lord Huntley, Chancellor of Scotland, and divers other Gentlemen; and slain of Lairds 1000. And Mr. Brian, Sadler, and Vane, were made Bannerets.

After this Battel, Broughtie-craig was given to the Englishmen, and Hume, and Roxburgh, and Heymouth, which were Fortified, and Captains were put in them; and the Lord of Somerset rewarded with 500*l.* Lands. In the mean season, Stephen Gardiner, Bishop of Winchester, was, for not receiving the Injunctions, committed to Ward. There was also a Parliament called, wherein all Chaunteries were granted to the King, and an extream Law made for Vagabonds, and divers other things. Also the Scots besieged Broughty-craig, which was defended against them all by Sir Andrew Dudley, Knight; and oftentimes their Ordnance was taken and marred.

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A Triumph was, where six Gentlemen did challenge all

Comers at Barriers, Justs, and Tournay; and also that they would keep a Fortress with thirty, with them against an hundred or under, which was done at Greenwich.

Sir Edward Bellingam being sent into Ireland Deputy, and Sir Anthony St. Leiger revoked, he took O-Canor, and O-Mor, bringing the Lords that rebelled into subjection; and O-Canor, and O-Mor, leaving their Lordships, had a-piece an 100*l.* Pension.

The Scots besieged the Town of Haddington, where the Captain, Mr. Wilford, every day made issues upon them, and slew divers of them. The thing was very weak, but for the Men, who did very manfully. Oftentimes Mr. Holcroft, and Mr. Palmer, did Victual it by force, passing through the Enemies; and at last the Rhinegrave unawares set upon Mr. Palmer, which was there with near a thousand and five hundred Horsemen, and discomfited him, taking him, Mr. Bowes, Warden of the West-Marches, and divers other, to the number of 400, and slew a few. (Upon St. Peter's day the Bishop of Winchester was committed to the Tower.) Then they made divers brags, and they had the like made to them. Then went the Earl of Shrewsbury, General of the Army, with 22000 Men, and burnt divers Towns and Fortresses, which the Frenchmen and Scots hearing, levied their Siege in the month of September; in the levying of which, there came one to Tiberio, who as then was in Haddington, and setting forth the weakness of the Town, told him, That all Honour was due to the Defenders, and none to the Assailers; so the Siege being levied, the Earl of Shrewsbury entered it, and victualled and reinforced it. After his departing by night, there came into the Outer Court, at Haddington, 2000 Men armed, taking the Townsmen in their Shirts; who yet defended them, with the help of the Watch, and at length, with Ordnance, issued out upon them, and slew a marvellous number, bearing divers Assaults, and at length drove them home, and kept the Town safe.

A Parliament was called, where an Uniform Order of Prayer was institute, before made by a number of Bishops and learned Men gathered together in Windsor. There was granted a Subsidy, and there was a notable Disputation of the Sacrament in the Parliament-House. Also the Lord

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Sudley, Admiral of England, was condemned to Death, and died in March ensuing. Sir William Sharington was also condemned for making false Coin, which he himself confessed. Divers also were put in the Tower.

YEAR III.

Hume-Castle was taken by Night, and Treason, by the Scots. Mr. Willford, in a Skirmish, was left of his Men, sore hurt and taken. There was a Skirmish at Broughty-craig, wherein Mr. Lutterell, Captain after Mr. Dudley, did burn certain Villages, and took Monsieur de Toge Prisoner. The Frenchmen by night assaulted Boulingberg, and were manfully repulsed, after they had made faggots with Pitch, Tar, Tallow, Rosin, Powder, and Wildfire, to burn the Ships in the Haven of Bollein, but they were driven away by the Bollonors, and their Faggots taken.

In Mr. Bowes Place, who was Warden of the West-Marches, was put the Lord Dacres; and in the Lord Gray's Place, the Earl of Rutland; who after his coming entred Scotland, and burnt divers Villages, and took much Prey. The People began to rise in Wiltshire, where Sir William Herbert did put them down, over-run, and slew them. Then they rose in Sussex, Hampshire, Kent, Glocestershire, Suffolk, Warwickshire, Essex, Hartfordshire, a piece of Leicestershire, Worcestershire, and Rutlandshire, where by fair Persuasions, partly of honest Men among themselves, partly by Gentlemen, they were often appeased; and because certain Commissions were sent down to pluck down Inclosures, they did rise again. The French King perceiving this, caused War to be proclaimed; and hearing that our Ships lay at Jersey, sent a great number of his Galleys, and certain Ships, to surprise our Ships; but they being at anchor, beat the French, that they were fain to retire with the loss of 1000 of their Men.

At the same time the French King passed by Bullein to New-Haven, with his Army, and took Blackness, by Treason, and the Almain Camp; which done, New-Haven surrendered. There were also in a Skirmish, between 300 English Footmen, and 300 French Horsemen, six Noblemen slain. Then the French King came with his Army to Bollein, which they seeing, razed Boulingberg; but be-

cause of the Plague, he was compelled to retire, and Chastilion was left behind, as Governour of the Army. In the mean season, because there was a rumour that I was dead, I passed through London.

After that they rose in Oxfordshire, Devonshire, Norfolk, and Yorkshire. To Oxford, the Lord Gray of Wilton was sent with 1500 Horsemen and Footmen, whose coming, with the assembling of the Gentlemen of the Country, did so abash the Rebels, that more than half of them ran their-ways, and other that tarried, were some slain, some taken, and some hanged. To Devonshire, the Lord Privy-Seal was sent, who with his Band, being but small, lay at Honington, whiles the Rebels besieged Exeter, who did use divers pretty Feats of War, for after divers Skirmishes, when the Gates were burnt, they in the City did continue the Fire till they had made a Rampier within; also after, when they were undermined, and Powder was laid in the Mine, they within drowned the Powder and the Mine, with Water they cast in: which the Lord Privy-Seal having thought to have gone to inforce them a by-way, of which the Rebels having spial, cut all the Trees betwixt St. Mary Outrie and Exeter; for which cause the Lord Privy-Seal burnt that Town, and thought to return home: The Rebels kept a Bridg behind his Back, and so compelled him, with his small Band, to set upon them, which he did, and overcame them, killing 600 of them, and returning home without any loss of Men. Then the Lord Gray, and Spinola, with their Bands, came to him, and afterward Gray, with 200 of Redding, with which Bands he being reinforced, came to raise the Siege at Exeter; for because they had scarcity of Victual; and as he passed from Honington, he came to a little Town of his own, whither came but only two ways, which they had reinforced with two Bulwarks made of Earth, and had put to the defence of the same about 2000 Men; and the rest they had laid, some at a Bridg called Honington-Bridg, partly at a certain Hedg in a High-Way, and the most part at the Siege of Exeter. The Rereward of the Horsemen, of which Travers was Captain, set upon the one Bullwark, the Waward and Battail on the other; Spinola's Band kept them occupied at their Wall: At length Travers drove them into the Town, which the Lord Privy-

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Seal burnt. Then they ran to a Bridg thereby, from whence being driven, there were in a Plain about 900 of them slain.

The next day they were met about other 2000 of them, at the entry of a High-Way, who first desired to talk, and in the mean season fortified themselves; which being perceived, they ran theirways, and that same Night the City of Exeter was delivered of the Siege. After that they gathered at Launston, to whom the Lord Privy-Seal, and Sir Will. Herbert went, and overthrew them, taking their chief Heads and executing them. Nevertheless some sailed to Bridgwater, and went about Sedition, but were quickly repressed. Hitherto of Devonshire. At this time the Black Gally was taken. Now to Norfolk; The People suddenly gathered together in Norfolk, and increased to a great number, against whom the Lord Marquess of Northampton was sent, with the number of 1060 Horsemen, who winning the Town of Norwich, kept it one day and one night; and the next day in the morning, with the loss of 100 Men, departed out of the Town, among whom the Lord Sheffield was slain. There were taken divers Gentlemen, and Servingmen, to the number of thirty; with which Victory, the Rebels were very glad; but afterward hearing that the Earl of Warwick came against them, they began to stay upon a strong plot of Ground upon a Hill near to the Town of Norwich, having the Town confederate with them. The Earl of Warwick came with the number of 6000 Foot, and 1500 Horsemen, and entered into the Town of Norwich, which having won, it was so weak that he could scarcely defend it; and oftentimes the Rebels came into the Streets, killing divers of his Men, and were repulsed again; yea, and the Townsmen were given to Mischief themselves: So having endured their Assaults three days, and stopped their Victuals, the Rebels were constrained, for lack of Meat, to remove; whom the Earl of Warwick followed with 1000 Almains, and his Horsemen, leaving the English Footmen in the Town, and overcame them in plain Battel, killing 2000 of them, and taking Ket their Captain, who in January following was hang'd at Norwich, and his Head hanged out; Ket's Brother was taken also, and punished alike. In the mean season Chastilion besieged the Peer of Bolloin made in the Haven, and after long Battery, 20000 shot or

more, gave assault to it, and were manfully repulsed; nevertheless they continued the Siege still, and made often Skirmishes, and false Assaults, in which they won not much. Therefore seeing they profited little that way, they planted Ordnance against the Mouth of the Haven that no Victual might come to it; which our Men seeing, set upon them by night and slew divers Frenchmen, and dismounted many of their Peeces; nevertheless the French came another time and planted their Ordnance toward the Sand-side of the Sand-Hills, and beat divers Ships of Victuallers at the Entry of the Haven, but yet the Englishmen, at the King's Adventure, came into the Haven and refreshed divers times the Town. The Frenchmen seeing they could not that way prevail, continued their Battery but smally, on which before they had spent 1500 Shot in a day, but loaded a Galley with Stones and Gravel, which they let go in the Stream to sink it; but or ere it sunk, it came near to one Bank, where the Bulloners took it out, and brought the Stones to reinforce the Peer. Also at Guines was a certain Skirmish, in which there was about an 100 Frenchmen slain, of which some were Gentlemen and Noblemen. In the mean season in England rose great Stirs, like to increase much if it had not been well foreseen. The Council, about nineteen of them, were gathered in London, thinking to meet with the Lord Protector, and to make him amend some of his Disorders. He fearing his state, caused the Secretary, in My Name, to be sent to the Lords, to know for what Cause they gathered their Powers together; and if they meant to talk with him, that they should come in a peaceable manner. The next morning, being the 6th of October and Saturday, he commanded the Armour to be brought down out of the Armoury of Hampton-Court, about 500 Harnesses, to Arm both his and My Men, with all the Gates of the House to be Rampeir'd, People to be raised: People came abundantly to the House. That night, with all the People, at nine or ten of the Clock of the night, I went to Windsor, and there was Watch and Ward kept every night. The Lords sat in open Places of London, calling for Gentlemen before them, and declaring the Causes of Accusation of the Lord Protector, and caused the same to be proclaimed. After which time few came to Windsor,

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but only Mine own Men of the Guard, whom the Lords willed, fearing the Rage of the People so lately quieted. Then began the Protector to treat by Letters, sending Sir Philip Hobbey, lately come from his Ambassage in Flanders, to see to his Family, who brought in his return a Letter to the Protector, very gentle, which he delivered to him, another to Me, another to my House, to declare his Faults, Ambition, Vain-Glory, entring into rash Wars in my Youth, negligent looking on New-Haven, enriching of himself of my Treasure, following of his own Opinion, and doing all by his own Authority, &c. Which Letters were openly read, and immediately the Lords came to Windsor, took him, and brought him through Holborn to the Tower. Afterward I came to Hampton-Court, where they appointed, by My consent, six Lords of the Council to be Attendant on Me, at least two and four Knights; Lords, the Marquess of Northampton, the Earls of Warwick and Arundel, the Lords, Russel St. John, and Wentworth; Knights, Sir Andr. Dudley, Sir Edw. Rogers, Sir Tho. Darcy, and Sir Tho. Wroth. After I came through London to Westminster. The Lord of Warwick made Admiral of England. Sir Thomas Cheiney sent to the Emperor for Relief, which he could not obtain. Master Wotton made Secretary. The Lord Protector, by his own Agreement and Submission, lost his Protectorship, Treasureship, Marshalship, all his Moveables, and more, 2000*l.* Land, by Act of Parliament. The Earl of Arundel committed to his House, for certain Crimes of suspicion against him, as plucking down of Bolts and Locks at Westminster, giving of My Stuff away, &c. and put to fine of 12000*l.* to be paid 1000*l.* Yearly; of which he was after relieved.

Also Mr. Southwell committed to the Tower for certain Bills of Sedition, written with his Hand, and put to fine of 500*l.* Likewise Sir Tho. Arundel, and six, then committed to the Tower for Conspiracies in the West Places. A Parliament, where was made a manner to Consecrate, Priests, Bishops, and Deacons. Mr. Paget surrendering his Comptrolership, was made Lord Paget of Beaudesert, and cited into the Higher House by a Writ of Parliament. Sir Anthony Wingfield, before Vicechamberlain, made Comptroller. Sir Thomas Darcy made Vicechamberlaine. Gui-

dotty made divers Errands from the Constable of France to make Peace with us; upon which were appointed four Commissioners to Treat, and they after long Debatement made a Treaty as followeth.

Anno 1549. *Mart.* 24.

Peace concluded between England, France, and Scotland; By our English side, John Earl of Bedford, Lord Privy Seal, Lord Paget de Beaudesert, Sir William Petre Secretary, and Sir John Mason. On the French side, Monsieur de Rochepot, Monsieur Chastilion, Guilluart de Mortier, and Boucherel de Sany, upon these Conditions, That all Titles, Tribute, and Defences, should remain; That the Faults of one Man, except he be not punished, should not break the League. That the Ships of Merchandize shall pass to and fro: That Pirats shall be called back, and Ships of War. That Prisoners shall be delivered of both sides. That we shall not War with Scotland. That Bollein, with the pieces of New Conquest, and two Basilisks, two Demy-Cannons, three Culverines, two Demy-Culverins, three Sacres, six Faulcons, 94 Hagbutts, a Crook, with Wooden Tailes, and 21 Iron Pieces; and Lauder, and Dunglass, with all the Ordnance save that that came from Haddington, shall, within six months after this Peace proclaimed, be delivered; and for that the French to pay 200000 Scutes within three days after the delivery of Bollein, and 200000 Scutes on our Lady Day in Harvest next ensuing; and that if the Scots raizd Lauder, and we should raze Roxburg and Heymouth. For the performance of which, on the 7th of April, should be delivered at Guisnes and Ardres, these Hostages.

Marquess de Means.	My Lord of Suffolk.
Monsieur Trimoville.	My Lord of Hartford.
Monsieur D'anguien.	My Lord Talbot.
Monsieur Montmorency.	My Lord Fitzwarren.
Monsieur Henandiere.	My Lord Martavers.
Vicedam de Chartres.	My Lord Strange.

Also that at the delivery of the Town, Ours should come home, and at the first Payment three of theirs; and that if the Scots raze Lauder and Dunglass, We must raze Rox-

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burgh and Heymouth, and none after fortify them, with comprehension of the Emperor.

25. This Peace, Anno 1550, proclaimed at Calais and Bollein.

29. In London, Bonefires.

30. A Sermon in Thanksgiving for Peace, and *Te Deum* sung.

31. My Lord Somerset was delivered of his Bonds, and came to Court.

April.

2. The Parliament prorogued to the second day of the Term in October ensuing.

3. Nicholas Ridley, before of Rochester, made Bishop of London, and received his Oath

Thomas Thirlby, before of Westminster, made Bishop of Norwich, and received his Oath.

4. The Bishop of Chichester, before a vehement affirmer of Transubstantiation, did preach against it at Westminster in the preaching place.

Removing to Greenwich from Westminster.

6. Our Hostages passed the Narrow Seas between Dover and Calais.

7. Monsieur de Fermin, Gentleman of the King's Privy Chamber, passed from the French King by England to the Scotch Queen, to tell her of the Peace.

An Ambassador came from Gustave the Swedish King, called Andrew, for a surer Amity touching Merchandize.

9. The Hostages delivered on both the sides, for the Ratification of the League with France and Scotland; for because some said to Monsieur Rochfort Lieutenant, that Monsieur de Guise, Father to the Marquess of Means, was dead, and therefore the delivery was put over a day.

8. My Lord Warwick made General Warden of the North, and Mr. Herbert President of Wales; and the one had granted to him 1000 Marks Land, the other 500; and Lord Warwick 100 Horsemen at the King's Charge.

9. Licences signed for the whole Council, and certain of the Privy Chamber to keep among them 2340 Retainers.

10. My Lord Somerset taken into the Council. Guidotti the beginner of the talk for Peace, recompensed with

Knightdom, 1000 Crowns Reward, 1000 Crowns Pension, and his Son with 250 Crowns Pension.

Certain Prisoners for light Matters dismissed; agreed for delivery of French Prisoners taken in the Wars. Peter Vane sent Ambassador to Venice. Letters directed to certain Irish Nobles, to take a blind Legat coming from the Pope, calling himself Bishop of Armagh. Commissions for the delivery of Bulloin, Lauder, and Dunglass.

6. The Flemings Men of War would have passed our Ships without vailing Bonet; which they seeing, shot at them, and drove them at length to vail Bonet, and so depart.

11. Monsieur Trimaul, Monsieur Vicedam de Chartres, and Monsieur Henaudie, came to Dover, the rest tarried at Calais till they had leave.

13. Order taken, that whosoever had Benefices given them, should preach before the King in or out of Lent, and every Sunday there should be a Sermon.

16. The three Hostages aforesaid came to London, being met at Debtford by the Lord Gray of Wilton, Lord Bray, with divers other Gentlemen, to the number of 20, and Servingmen an 100, and so brought into the City, and lodged there, and kept Houses every Man by himself.

18. Mr. Sidney and Mr. Nevel made Gentlemen of the Privy Chamber. Commission given to the Lord Cobham Deputy of Calais, William Petre chief Secretary, and Sir John Mason French Secretary, to see the French King take his Oath, with certain Instruction; and that Sir John Mason should be Ambassador Leigier.

Commission to Sir John Davies, and Sir William Sharington, to receive the first Paiment, and deliver the Quittance.

19. Sir John Mason taken into the Privy Council, and William Thomas made Clerk of the same.

Whereas the Emperors Ambassador desired leave, by Letters Patents, that my Lady Mary might have Mass; it was denied him. And where he said we broke the League with him, by making Peace with Scotland, it was answered, That the French King, and not I, did comprehend them, saving that I might not invade them without occasion.

10. Lauther being besieged of the Scots, the Captain

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hearing that the Peace was Proclaimed in England, delivered it, as the Peace did will him, taking Sureties, that all the Bargains of the Peace should be kept.

18. Monsieur de Guise died.

20. Order taken for the Chamber, that three of the Outer Privy-Chamber Gentlemen should always be here, and two lie in the Palace, and fill the Room of one of the four Knights; that the Squires should be diligent in their Office; and five Grooms should be always present, of which one to watch in the Bed-Chamber.

21. The Marquess de Means, the Duke de Anguien, and the Constable's Son, arrived at Dover.

23. Monsieur Trimoville, and the Vicedam of Chartres, and Monsieur Henaudy, came to the Court, and saw the Order of the Garter, and the Knights, with their Sovereign, receive the Communion.

24. Certain Articles touching a streighter Amity in Merchandize sent to the King of Sweden, being these.

First; *If the King of Sweden sent Bullion, he should have our Commodities and pay no Toll.*

Secondly; *He should bring Bullion to none other Prince.*

Thirdly; *If he brought Ozymus, and Steel, and Copper, &c. he should have our Commodities, and pay Custom as an Englishman.*

Fourthly; *If he brought any other, he should have free entercourse, paying Custom as a Stranger, &c.*

It was answered, to the Duke of Brunswick, that whereas he offered Service with 10000 Men of his Land, that the War was ended; and for the Marriage of my Lady Mary to him, there was talk for her Marriage with the Infant of Portugal, which being determined, he should have answer.

25. Lord Clinton Captain of Bulloin, having sent away before all his Men saving 1800, and all his Ordnance, saving that the Treaty did reserve, issued out of the Town with these 1800, delivering it to Monsieur Chastilion, receiving of him the six Hostages English, an Acquittance for delivery of the Town, and safe Conduct to come to Calais; whither when he came, he placed 1800 in the Emperors Frontiers.

27. The Marquess du Means Count d' Anguien, and the Constable's Son, were received at Black-Heath by my

Lord of Rutland, my Lord Gray of Wilton, my Lord Bray, my Lord Lisle, and divers Gentlemen, with all the Pensionaries, to the number of an hundred, beside a great number of Servingmen.

It was granted, that my Lord of Somerset should have all his moveable Goods and Leases, except those that be already given.

The King of Sweden's Ambassador departed home to his Master.

29. The Count d' Anguien, Brother to the Duke of Vendosme, and next Heir to the Crown after the King's Children; the Marquess de Means, Brother to the Scotch Queen; and Monsieur Montmorency, the Constable's Son came to the Court, where they were received with much Musick at Dinner.

26. Certain were taken that went about to have an Insurrection in Kent, upon May day following; and the Priest, who was the chief Worker, ran away into Essex, where he was laid for.

30. Dunglass was delivered as the Treaty did require.

May.

2. Joan Bocher, otherways called Joan of Kent, was burnt for holding, That Christ was not Incarnate of the Virgin Mary; being condemned the Year before, but kept in hope of Conversion; and the 30th of April, the Bishop of London, and the Bishop of Ely, were to perswade her, but she withstood them, and reviled the Preacher that preached at her Death.

The first payment was payed at Calais, and received by Sir Thomas Dennis, and Mr. Sharington.

4. The Lord Clinton, before Captain of Bollein, came to Court, where after Thanks, he was made Admiral of England, upon the Surrender of the Earl of Warwick's Patent; He was also taken into the Privy-Council, and promised further Reward. The Captain also, and Officers of the Town, were promised Rewards. Monsieur de Brisay passed also by the Court to Scotland, where at Greenwich he came to the King, telling him, That the French King would see that if he lacked any Commodity that he had,

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he would give it him; and likewise would the Constable of France, who then bore all the Swing.

5. The Marquess de Means departed to Scotland with Monsieur de Brisay to acquaint the Queen of the death of the Duke of Guise.

6. The Master of Ayrskin, and Monsieur Morret's Brother came out of Scotland for the Acceptation of the Peace, who after had Passport to go into France.

7. The Council drew a Book for every Shire, who should be Lieutenants in them, and who should tarry with Me; but the Lieutenants were appointed to tarry till Chastilions, Sarcy, and Boucherels coming, and then to depart.

9. Proclamation was made, That the Souldiers should return to their Mansions; and the Mayor of London had charge to look through all the Wards, to take them and send them to their countries.

The Debt of 30000*l.* and odd Money, was put over an Year, and there was bought 2500 Cinquetales of Powder.

11. Proclamation was made, That all Wooll-winders should take an Oath that they would make good Cloth there, as the Lord Chancellor would appoint them, according to an Act of Parliament made by Edward the Third.

7. The Lord Cobham, the Secretary Petre, and Sir John Mason came to the French King to Amiens, going on his Journey, where they were received of all the Nobles, and so brought to their Lodgings, which were well dressed.

10. The French King took the Oath for the Acceptation of the Treaty.

12. Our Ambassadors departed from the French Court, leaving Sir John Mason as Legier.

14. The Duke of Somerset was taken into the Privy-Chamber, and likewise was the Lord Admiral.

15. It was appointed that all the Light-Horsemen of Bollein, and the Men of Arms, should be payed their Wages, and be led by the Lord Marquess of Northampton, Captain of the Pensioners; and all the Guard of Bollein under the Lord Admiral. Also that the chiefest Captains should be sent, with 600 with them, to the strengthning of the Frontiers of Scotland.

The comprehension of Peace with Scotland was accepted so far as the League went, and Sealed.

16. The Master of Ayrskin departed into France.

17. Removing from Westminster to Greenwich.

18. The French King came to Bollein to visit the Pieces lately delivered to him, and to appoint an Order, and staying things there; which done he departed.

19. Peter Vane went as Ambassador to Venice, and departed from the Court with his Instructions.

20. The Lord Cobham and Sir William Petre, came home from their Journey, delivering both the Oath, and the Testimonial of the Oath, witnessed by divers Noblemen of France; and also the Treaty sealed with the Great Seal of France: and in the Oath was confessed, that I was Supream Head of the Church of England and Ireland, and also King of Ireland.

23. Monsieur Chastilion, and Mortier, and Boucherel, accompanied with the Rhinegrave, Dandelot the Constable's second Son, and Chenault the Legier, came to Duresm Place, where in their Journey they were met by Mr. Treasurer, and sixty Gentlemen, at Woollwich, and also saluted with great Peals, at Woollwich, Debtford, and the Tower.

24. The Ambassador came to me presenting the Legier; and also delivering Letters of Credence from the French King.

25. The Ambassadour came to the Court, where they saw Me take the Oath for the Acceptation of the Treaty; and afterwards dined with Me: and after Dinner saw a Pastime of ten against ten at the Ring, whereof on the one side were the Duke of Suffolk, the Vicedam, the Lord Lisle, and seven other Gentlemen apparallel'd in Yellow. On the other, the Lord Strange, Monsieur Hennadoy, and the eight other in blew.

26. The Ambassador saw the baiting of the Bears and Bulls.

27. The Ambassadors, after they had hunted, sat with me at Supper.

28. The same went to see Hampton-Court, where they did Hunt, and the same night return'd to Duresm-place.

25. One that by way of Marriage had thought to as-

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semble the People, and so to make an Insurrection in Kent, was taken by the Gentlemen of the Shire, and afterward punished.

29. The Ambassadors had a fair Supper made them by the Duke of Somerset; and afterward went into the Thames, and saw both the Bear hunted in the River, and also Wild-fire cast out of Boats, and many pretty Conceits.

30. The Ambassadors took their leave, and the next day departed.

June.

3. The King came to Shein, where was a Marriage made between the Lord Lisle the Earl of Warwick's Son, and the Lady Ann Daughter to the Duke of Somerset; which done, and a fair Dinner made, and Dancing finished, the King and the Ladies went into two Anti-Chambers made of Boughs, where first he saw six Gentlemen of one side, and six of another, run the course of the Field twice over. Their names here do follow.

The Lord Edward. Sir John Apleby, &c.

And afterwards came three Masters of one side, and two of another, which ran four Courses apiece. Their Names be;

Last of all came the Count of Regunete, with three Italians, who ran with all the Gentlemen four Courses, and afterwards fought at Tournay; and so after Supper he returned to Westminster.

4. Sir Robert Dudley third Son to the Earl of Warwick, married Sir John Robsarts Daughter; after which Marriage, there were certain Gentlemen that did strive who should first take away a Gooses Head which was hanged alive on two cross Posts.

5. There was Tilt and Tournay on foot, with as great Staves as they run withal on Horseback.

6. Removing to Greenwich.

8. The Gests of My Progress were set forth, which were these; From Greenwich to Westminster, from Westminster to Hampton-Court, from Hampton-Court to Windsor, from Windsor to Guilford, from Guilford to Oatland, from Oatland to Richmond, &c.

Also the Vicedam made a great Supper for the Duke of Somerset and the Marquess of Northampton, with divers Masques and other Conceits.

9. The Duke of Somerset, Marquess of Northampton, Lord Treasurer, Bedford, and the Secretary Petre, went to the Bishop of Winchester to know to what he would stick. He made answer, That he would obey and set forth all things set forth by Me and my Parliament; and if he were troubled in Conscience, he would reveal it to the Council, and not reason openly against it.

The first Payment of the Frenchmen, was laid up in the Tower for all Chances.

10. The Books of my Proceedings were sent to the Bishop of Winchester, to see whether he would set his Hand to it, or promise to set it forth to the People.

11. Order was given for Fortifying and Victualling Cales for four months; and also Sir Henry Palmer and Sir —— Alce, were sent to the Frontiers of Scotland, to take a view of all the Forts there, and to report to the Council where they thought best to fortify.

12. The Marquess de Means came from Scotland in Post, and went his way into France.

13. Commissions were signed to Sir William Herbert, and thirty other, to Intreat of certain Matters in Wales, and also Instructions to the same, how to behave himself in the Presidentship.

14. The Surveyor of Calais was sent to Calais, first to raze the Walls of Risbank toward the Sand-hills, and after to make the Wall massy again, and the round Bullwark to change to a pointed one, which should run twenty foot into the Sea, to beat the Sand-hills, and to raze the Mount. Secondly, To view Marbridge, to make an high Bullwark in the midst, with Flankers, to beat through all the streight; and also four Sluces to make Calais Haven better. Afterwards he was bid to go to Guisnes, where first he should take away the three-corn'd Bullwark to make the outward Wall of the Keep, and to fill the space between the Keep and the said outward Wall with the foresaid Bullwark, and to raise the Old Keep that it might defend the Town. Also he was bid to make Parson's Bullwark, where it is

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now, round, without Flankers, both pointed, and also with six Flankers to bear hard to the Keep.

Atwood and Lambert were sent to take view of Allderny Silly, Jernsey, Gernsey, and the Isle of Gitto.

The Duke of Somerset, with five others of the Council, went to the Bishop of Winchester; to whom he made this Answer; *I having deliberately seen the Book of* Common-Prayer, *although I would not have made it so myself, yet I find such things in it as satisfieth my Conscience, and therefore I will both execute it myself, and also see other my Parishioners to do it.*

This was subscribed by the foresaid Counsellors, that they heard him say these words.

16. The Lord Marquess, Mr. Herbert, the Vicedam Henandie, and divers other Gentlemen, went to the Earl of Warwick's, where they were honourably received; and the next day they ran at the Ring a great number of Gentlemen.

19. I went to Debtford, being bidden to Supper by the Lord Clinton; where before Supper I saw certain Men stand upon the end of a Boat, without holding of any thing, and ran one at another, till one was cast into the Water. At Supper Monsieur Vicedam and Henandie supped with me. After Supper was there a Fort made upon a great Lighter on the Thames which had three Walls, and a Watch-Tower; in the midst of which Mr. Winter was Captain, with forty or fifty other Souldiers in Yellow and Black. To the Fort also appertained a Gallery of Yellow Collour, with Men and Ammunition in it for defence of the Castle: Wherefore there came four Pinaces with their Men in White, handsomely dressed; which intending to give assault to the Castle, first drove away the Pinace, and after with Clods, Squibs, Canes of Fire-Darts made for the nonce, and Bombards, assaulted the Castle; and at length came with their Pieces, and burst the outer Walls of the Castle, beating them off the Castle into the second Ward, who after issued out and drove away the Pinaces, sinking one of them, out of which, all the Men in it, being more than twenty, leaped out and swam in the Thames; Then came the Admiral of the Navy, with

three other Pinaces, and won the Castle by Assault, and burst the top of it down, and took the Captain and under Captain. Then the Admiral went forth to take the Yellow Ship, and at length clasped with her, took her, and assaulted also her top, and won it also by compulsion, and so returned home.

20. The Mayor of London caused the Watches to be encreased every night, because of the great Frays, and also one Alderman to see good Rule kept every night.

22. There was a privy search made through all Sussex for all Vagabonds, Gipsies, Conspirators, Prophesiers, all Players, and such like.

24. There were certain in Essex about Rumford, went about a Conspiracy, which were taken, and the Matter stayed.

25. Removing to Greenwich.

23. Sir John Gates, Sheriff of Essex, went down with Letters to see the Bishop of London's Injunctions performed, which touched plucking down of Superaltaries, Altars, and such like Ceremonies and Abuses.

29. It was appointed that the Germans should have the Austin-Friars for their Church to have their Service in, for avoiding of all Sects of Anabaptists, and such-like.

17. The French Queen was delivered of a third Son, called Monsieur d'Angoulesme.

13. The Emperor departed from Argentin to Augusta.

30. John Poynet made Bishop of Rochester, and received his Oath.

July.

5. There was Mony provided to be sent into Ireland, for payment of the Souldiers there: and also Orders taken for the dispatch of the Strangers in London.

7. The Master of Arskin passed into Scotland coming from France. Also the French Ambassador did come before Me, first after shewing the Birth of Monsieur d'Angoulesme; afterward declaring, That whereas the French King had for my sake let go the Prisoners at St. Andrews, who before they were taken, had shamefully murdered the Cardinal, he desired that all Scots that were Prisoners might be delivered. It was answered, That all were de-

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livered. Then he moved for one called the Arch-Bishop of Glasgow; who since the Peace, came disguised without Pasport, and so was taken. It was answered, That we had no Peace with Scotland, such, that they might pass our Countrey, and the Master of Erskin affirmed the same.

8. It was agreed that the 200 that were with Me, and 200 that were with Mr. Herbert, should be sent into Ireland; Also that the Mint should be set a work that it might coin 24000*l.* a Year, and so bear all my Charges in Ireland for this Year, and 10000*l.* for my Coffers.

9. The Earl of Warwick, the Lord Treasurer, Sir William Herbert, and the Secretary Petre, went to the Bishop of Winchester with certain Articles signed by Me and the Council, containing the confessing of his Fault, the Supremacy, the establishing of Holy Days, the abolishing of six Articles, and divers other, whereof a Copy is in the Council-Chest; whereunto he put his Hand, saving to the Confession.

10. Sir William Herbert and Secretary Petre were sent unto him, to tell him, I marvelled that he would not put his Hand to the Confession. To which he made answer, That he would not put his Hand to the Confession, for because he was Innocent, and also the Confession was but the Preface of Articles.

11. The Bishop of London, the Secretary Petre, Mr. Cecil, and Goderick, were commanded to make certain Articles according to the Laws, and to put in the Submission.

12. It was appointed, That under the Shadow of preparing for the Sea-Matters, there should be sent 5000*l.* to the Protestants to get their good Will.

14. The Bishop of Winchester did deny the Articles that the Bishop of London and the other had made.

13. Sir John Gates was sent into Essex to stop the going away of the Lady Mary, because it was credibly informed that Scipperus should steal her away to Antwerp; divers of her Gentlemen were there, and Scipperus a little before came to see the Landing-places.

16. It was appointed that the two hundred with the Duke of Somerset, and two hundred with the Lord Privy-Seal, and four hundred with Master St. Legier, should be sent to the Sea-Coast.

17. It was agreed, that on Wednesday next, We should go in one day to Windsor and dine at Sion.

18. It was thought best that the Lord Bowes should tarry in his Wardenship still, and the Earl of Warwick should tarry here and be recompensed.

19. The Bishop of Winchester was sequestred from his Fruits for three months.

20. Hooper was made Bishop of Glocester. The Merchants were commanded to stay as much as they could their Vent into Flanders, because the Emperour had made many streight Laws against them that professed the Gospel.

21. A Muster was made of the Boullonois, who were fully payed for all past, and a month to come. Sir John Wallop, Francis Hall, and Doctor Coke, were appointed Commissioners to appoint the Limits between Me and the French King.

23. Removing to Windsor.

22. The Secretary Petre, and the Lord Chancellour, were appointed to go to the Lady Mary, to cause her to come to Oking, or to the Court.

25. It was appointed, that half the French King's Paiment should be bestowed on paying 10000*l.* at Calais, 9000*l.* in Ireland, 10000*l.* in the North, 2000*l.* in the Admiralty, so that every Crown might go for one of our Nobles.

27. Because the Rumour came so much of Scipperus coming, it was appointed that they of the Admiralty should set my Ships in readiness.

26. The Duke of Somerset went to set Order in Oxfordshire, Sussex, Wiltshire, and Hampshire.

28. The Lady Mary, after long communication, was content to come to Leez to my Lord Chancellour, and then to Hunsden; but she utterly denied to come to the Court or Oking at that time.

31. The Earl of Southampton died.

14. Andrew Dory took the City of ——— in Africa, from the Pirat Dragutte, who in the mean season burnt the Country of Genoa.

8. The Emperour came to Ausburg.

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August.

4. Mr. St. Legier was appointed, by Letters Patents, to be Deputy there; and had his Commission, Instructions, and Letters to the Nobles of Ireland for the same purpose.

5. The same Deputy departed from the Castle of Windsor.

6. The Duke of Somerset departed to Redding to take an Order there.

7. It was appointed, that of the Mony delivered to Me by the French King, there should be taken 100000 Crowns to pay 10000*l.* at Calais, 10000 in the North, and 2000 in the Admiralty, and 8000 in Ireland.

8. Monsieur Henaudy took his leave to depart to Calais, and so upon the Paiment, to be delivered Home; and Tremoville being sick, went in a Horse-Litter to Dover.

9. The French Ambassador came to Windsor, to sue for a Passport for the Dowager of Scotland; which being granted, so she came like a Friend; he required 300 Horse to pass, with 200 Keepers, which was not wholly granted, but only that 200 Horse, with an 100 Keepers in one Company, coming into this Realm, as should be appointed, should, without let, pass into France, and not return this way.

11. The Vicedam of Chartres shewed his Licence to tarry here, with a Letter written to the same purpose.

12. The Ambassadour of France departed not a little contented with his gentle Answers.

12. Removing to Guilford.

13. The Parliament was Prorogued to the 20th of February next following.

Mr. Cook Master of Requests, and certain other Lawyers, were appointed to make a short Table of the Laws and Acts that were not wholly unprofitable, and present it to the Board.

The Lord Chancellor fell sore sick, with forty more of his House, so that the Lady Mary came not thither at that time.

14. There came divers Advertisements from Chamberlain, Ambassadour with the Queen of Hungary, that their very Intent was to take away the Lady Mary, and so to

begin an Outward War, and an Inward Conspiracy; insomuch that the Queen said Scipperus was but a Coward, and for fear of one Gentleman that came down, durst not go forth with his Enterprise to my Lady Mary.

16. The Earl of Maxwell came down to the North-Border with a good Power to overthrow the Gremes, who were a certain Family that were yielded to Me; but the Lord Dacre stood before his Face with a good Band of Men, and so put him from his Purpose, and the Gentlemen, called Gremes, skirmished with the said Earl, slaying certain of his Men.

17. The Council appointed, among themselves, That none of them should speak in any Man's behalf for Land to be given, Reversion of Offices, Leases of Manours, or extraordinary Annuities, except for certain Captains who served at Bollein, their Answer being deferred till Michaelmass next.

18. A Proclamation that till Michaelmass all Strangers that sued for Pensions should go their way.

20. Removing to Oking.

15. The second Paiment of the French was paied, and Henaudie and Tremoville delivered.

21. 8000*l.* of the last Payment was appointed to be payed to the Dispatch of Calais, and 5000 at the North.

24. 10000*l.* was appointed to be occupied to win Mony to pay the next Year, pay the outward Pays; and it was promised that the Mony should double every month.

26. Removing to Oatlands.

27. Andrea Doria gave a hot Assault to the Town of ——— in Africa, kept by the Pirat called Drogute, but was repulsed by the Townsmen.

29. The Pirat gave a hot Assault to Andrea Dorea by Night, and slew the Captain of Thames, with divers other notable Men.

31. The Duke Maurice made answer to the Emperour, That if the Council were not free, he would not come at it.

September.

2. Maclamore in Ireland before a Rebel, by the means of Mr. Baberson, surrendred himself and gave Pledges.

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6. Mr. Wotton gave up his Secretaryship, and Mr. Cecil got it of him.

8. Removing from Nonsuch.

13. Removing to Oatlands.

22. A Proclamation was set forth, by the which it was commanded; 1. That no kind of Victual, no Wax, Tallow, Candles, nor no such thing should be carried over, except to Calais, putting in Sureties to go thither. 2. That no Man should buy or sell the self-same things again except Brokers, who should not have more than ten quarters of Grain at once. 3. That all Justices should divide themselves into Hundreds, Rapes, and Wapentakes, to look in their Quarters what superfluous Corn were in every Barn, and appoint it to be sold at a reasonable price. Also that one of them must be in every Market to see the Corn brought. Furthermore, whoever shipped over any Thing aforesaid to the Parts beyond Sea, or Scotland, after eight days following the publication of the Proclamation, should forfeit his ship, and the Ware therein, half to the Lord of the Franchize, and half to the finder thereof; whoso bought to sell again after the day aforesaid, should forfeit all his Goods, Farms, and Leases, to the use, one half of the Finder, the other of the King; whoso brought not in Corn to Market as he was appointed, should forfeit 10*l.* except the Purveyours took it up, or it were sold to his Neighbours.

25. Letters sent out to the Justices of the Peace for the due execution thereof.

* Afrodisium.

18. Andrea Doria had a repulse from the Town of * in Africa, and lost many of his Men, and the Captain of Thames, and nevertheless left not yet the Siege.

24. Order was given for the Victualing of Calais.

26. The Lord Willoughby, Deputy of Calais, departed and took his journey thitherward.

28. The Lord Treasurer sent to London to give Order for the preservation of the City, with the help of the Mayor.

Whereas the Emperor required a Council, they were content to receive it, so it were free and ordinary, requiring also that every Man might be restored to his Right, and a general Peace proclaimed. They desired also, that in

the mean season no Man might be restrained to use his fashion of Religion.

18. The Emperor made Answer, That the Council should be to the Glory of God, and Maintenance of the Empire at Trent; He knew no Title to any of his Territories, Peace he desired, and in the mean season would have them observe the Interim and last Council of Trent; he would also that they of Breme and Hamburgh, with their Associates, should leave their Seditions, and obey his Decrees.

21. George Duke of Mecklenburgh came with 8000 Men of War to the City of Magdeburgh, being Protestant; against whom went forth the Count of Mansfield, and his Brother, with 6000 Men, and eight Guns, to drive him from Pillage; but the other abiding the Battel, put the Count to flight, took his Brother Prisoner, and slew 3000 Men, as it is reported.

October.

4. Removing to Richmond.

5. The Parliament Prorogued to the 20th of January.

6. The French King made his entry into Roan.

10. It was agreed that York, Master of one of the Mints at the Tower, should make his Bargain with Me; viz. To take the Profit of Silver rising of Bullion that he himself brought, should pay all my Debts, to the Sum of 120000*l.* or above, and remain accountable for the Overplus, paying no more but 6*s.* and 6*d.* the ounce, till the Exchange were equal in Flanders, and after 6*s.* and 2*d.* Also that he should declare all his Bargains to any should be appointed to oversee him, and leave off when I would: For which I should give him 15000*l.* in Prest, and leave to carry 8000*l.* over-Sea to abase the Exchange.

16. Removing to Westminster.

19. Prices were set of all kind of Grains, Butter, Cheese, and Poultry-Ware, by a Proclamation.

20. The Frenchmen came to Sandefield and Fins-wood, to the number of 800, and there on my Ground did spoil my Subjects that were relieved by the Wood.

26. The French Ambassadour came to excuse the foresaid Men, saying, They thought it not meet that that Wood should be spoiled of us, being thought and claimed as theirs, and therefore they lay there.

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24. There were 1000 Men embarqued to go to Calais, and so to Guisnes, and Hammes, Ricebank, Newmanbridge, the Causie and the Bullwarks, with Victual for the same.

November.

19. There were Letters sent to every Bishop to pluck down the Altars.

23. There were Letters sent down to the Gentlemen of every Shire, for the observation of the last Proclamation touching Corn, because there came none to the Markets, commanding them to punish the Offenders.

29. Upon the Letters written back by the same, the second Proclamation was abolished.

December.

15. There was Letters sent for the taking of certain Chaplains of the Lady Mary for saying Mass, which she denied.

19. Borthwick was sent to the King of Denmark, with privy Instructions for the Marriage of the Lady Elizabeth to his Son.

20. There was appointed a Band of Horsemen divided amongst the Nobles.

An 100 to the Duke of Somerset.
50 to my Lord Marq. of Northampton.

Lord Marquess of Dorset.	To the Earl of Warwick.
Earl of Wiltshire.	
Lord Wentworth.	Lord Privy-Seal.
Lord Admiral.	
Lord Paget.	Mr. Herbert.
Mr. Sadler.	
Mr. Darcy.	Mr. Treasurer.

24. Removing to Greenwich.

26. Peace concluded between the Emperor and the Scots.

January.

6. The Earl of Arundel remitted of 8000*l.* which he ought to have payed for certain Faults he had committed within 12 Years.

7. There was appointed, for because the Frenchmen did go about practice in Ireland, that there should be prepared four Ships, four Barques, four Pinaces, and twelve Victuallers, to take three Havens; of which two were on the

South-side toward France, and one in James Cannes the Scottish Country, and also send and break the foresaid Conspiracies.

10. Three Ships being sent forth into the Narrow Seas, took certain Pirats, and brought them into England, where the most part was hanged.

27. Monsieur de Lansac came from the French King by way of request, to ask that Coumilis, the fishing of the Tweed, Edrington, the Ground debatable, and the Scotch Hostages that were put here in the King my Father's days, should be delivered to the Scots, that they might be suffered to Traffique, as though they were in Peace, and that all Interest of the foresaid Houses should be delivered to the Scots. Also that those Prisoners which were bound to pay their Ransoms before the Peace last concluded, should not enjoy the benefit of the Peace.

18. The Lord Cobham was appointed to be General Lieutenant in Ireland.

30. Letters written to Mr. St. Lieger to repair to the South parts of Ireland with his Force.

February.

3. Mr. Croftis appointed to go into Ireland, and there with Rogers and certain Artificers, to take the Havens aforesaid, and begin some Fortification.

5. Divers Merchants of London were spoken withal for provision of Corn out of Dansick, about 40000 Quarters.

10. Mountford was commanded to go to provide for certain proportions of Victual for the Ships that should go into Ireland.

11. Also for provision to be sent to Barwick and the North parts.

16. Whaley was examined, for persuading divers Nobles of the Realm to make the Duke of Somerset Protector at the next Parliament, and stood to the denial, the Earl of Rutland affirming it manifestly.

13. The Bishop of Winchester, after a long Trial, was deposed of his Bishoprick.

20. Sir William Pickering Kt. was dispatched to the French King for Answer to Monsieur de Lansac, to declare, That although I had right in the foresaid Places, yet

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I was content to surrender them, under Conditions to be agreed on by Commissioners on both sides; and for the last Articles I agreed without condition.

25. The Lord Marquess Dorset appointed to be Warden of the North-Borders, having three Sub-Wardens, the Lord Ogle, &c. in the East, and the Lord Coniers in the West. Also Mr. Auger had the charge for victualling Calais.

28. The Learned Man Bucerus died at Cambridg; who was two days after buried in St. Mary's Church at Cambridg; all the whole University, with the whole Town, bringing him to the Grave, to the number of 3000 Persons. Also there was an Oration of Mr. Haddon made very eloquently at his Death, and a Sermon of * after that Master Redman made a third Sermon; which three Sermons made the People wonderfully to lament his Death. Last of all, all the Learned Men of the University made their Epitaphs in his praise, laying them on his Grave.

* Dr. Parker.

March.

3. The Lord Wentworth Lord Chamberlain, died about ten of the Clock at Night, leaving behind him sixteen Children.

1. Sir John York made great loss about 2000*l.* weight of Silver, by Treason of English Men which he brought for Provision of the Mints. Also Judd 1500, and also Tresham 500; so the whole came to 4000*l.*

February.

20. The Frenchmen came with a Navy of 160 Sail into Scotland, loaden with provision of Grain, Powder, and Ordnance; of which sixteen great Ships perished on Ireland Coast, two loaden with Artillery, and fourteen with Corn.

Also in this month the Deputy there set at one, certain of the West Lords that were at variance.

March.

10. Certain new Fortifications were devised to be made at Calais; That at Graveling the Water should be let in in my Ground, and so should fetch a compass by the six Bulwarks to Guisnes, Hammes, and Newnambridg; and that there should be a Wall of eight foot high, and six broad

of Earth, to keep out the Water, and to make a great Marsh about the Territories of Calais 37 miles long. Also for Flankers at the Keep of Guisnes, willed to be made a three-cornered Bullwark at the Keep to keep it. Furthermore, at Newnambridg, a massy Wall to the French-side there, as was a Green. Besides, at the West Gittie there should be another Gittie, which should defend the Victuallers of the Town always from Shot from the Sand-hills.

5. Mr. Aucher had 2000*l.* in Mony, wherewith he provided out of Flanders for Calais 2000 Quarters of Barley, 500 of Wheat.

18. The Lady Mary, my Sister, came to me to Westminster, where after Salutations, she was called, with my Council, into a Chamber; where was declared how long I had suffered her Mass, in hope of her reconciliation, and how now being no hope, which I perceived by her Letters, except I saw some short amendment I could not bear it. She answered, That her Soul was God's, and her Faith she would not change, nor dissemble her Opinion with contrary doings. It was said, I constrained not her Faith, but willed her not as a King to Rule, but as a Subject to obey; and that her Example might breed too much inconvenience.

19. The Emperor's Ambassador came with a short Message from his Master of War, if I would not suffer his Cousin, the Princess, to use her Mass. To this was no answer given at this time.

20. The Bishops of Canterbury, London, Rochester, did consider to give licence to sin, was sin; to suffer and wink at it for a time might be born, so all haste possible might be used.

23. The Council having the Bishops Answers, seeing my Subjects taking their vent in Flanders, might put the whole Realm in danger. The Flemings had Cloth enough for a Year in their hand, and were kept far under the danger of the Papists; the 1500 Cinquetales of Powder I had in Flanders, the Harness they had for preparation of the Gendarmory, the Goods my Merchants had there at the Woolfleet, decreed to send an Ambassadour to the Emperor, Mr. Wotton, to deny the matter wholly, and perswade the Emperor in it, thinking, by his going, to win some time for a preparation of a Mart, convenience of Powder, Har-

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ness, &c. and for the Surety of the Realm. In the mean season to punish the Offenders, first of my Servants that heard Mass, next of hers.

24. Sir Anthony Brown sent to the Fleet for hearing Mass, with Serjeant Morgan, Sir Clement Smith, which a Year before heard Mass, chidden.

25. The Ambassadour of the Emperor came to have his Answer, but had none, saving that one should go to the Emperor within a month or two to declare the Matter.

22. Sir William Pickering came with great thanks from the French King.

27. Removing to Greenwich.

31. A Challenge made by Me, that I, with sixteen of my Chamber, should run at Base, Shoot, and run at the Ring with any seventeen of my Servants Gentlemen in the Court.

Mr. Croftis arrived in Ireland, and came to Waterford to the Deputy, consulting for Fortification of the Town.

April.

1. The first day of the Challenge at Base, or Running, the King won.

3. Monsieur de Lansac came again from the French King to go to Scotland, for appointing his Commissioners on the Scotch side, who were the French Ambassador in Scotland, the Bishop of ——— the Master of Erskin, &c.

Thomas Darcy made Lord Darcy of Chich. and Lord Chamberlain; for maintenance whereof he had given 100 Merks to his Heirs generally, and 300 to his Heirs Males.

6. I lost the Challenge of Shooting at Rounds, and won at Rovers.

7. There were appointed Commissioners on my side, either the Bishop of Litchfield if he had no impediment, or Norwich, Mr. Bowes, Mr. Bekwith, and Sir Thomas Chaloner.

8. Sir John Gates made Vicechamberlain, and Captain of the Guard, and 120*l.* Land.

5. Poinct Bishop of Rochester received his Oath for the Bishoprick of Winchester, having 2000 Merk Land appointed to him for his Maintenance.

7. A certain Arrian of the Strangers, a Dutch Man, be-

ing excommunicated by the Congregation of his Countrymen, was after long disputation condemned to the Fire.

9. The Earl of Wiltshire had 50 more in my Lord Marquess Dorset's Place, Warden in the North, and my Lord of Rutland in my Lord Wentworth's Place other fifty.

10. Mr. Wotton had his Instructions made to go withal to the Emperor, to be as Ambassador Legier in Mr. Morison's place, and to declare this Resolution, That if the Emperor would suffer my Ambassadour with him, to use his Service, then I would his; if he would not suffer Mine, I would not suffer his. Likewise, that my Sister was my Subject, and should use my Service appointed by Act of Parliament.

Also it was appointed to make 20000 pound weight for necessity somewhat baser, to get gains 16000*l.* clear, by which the Debt of the Realm might be payed, the Country defended from any sudden Attempt, and the Coin amended.

11. Mr. Pickering had his Instructions and Dispatch to go into France as Ambassadour Legier there, in Mr. Mason's Place, who desired very much to come home; and Mr. Pickering had Instructions to tell the French King of the appointing of my Commissioners in Scotland aforesaid.

2. They of Magdeburg having in January last past taken in a conflict the Duke of Mecklenburg, and three other Earls, did give an Onset on Duke Maurice by Boats on the River, when it overflowed the Country, and slew divers of his Men, and came home safe, receiving a great portion of Victual into the Town.

15. A Conspiracy opened of the Essex-men, who within three days after minded to declare the coming of Strangers, and so to bring People together to Chelmsford, and then to spoil the Rich Men's Houses if they could.

16. Also of Londoners, who thought *Woodcock to rise on May-day against the Strangers of the City, and both the Parties committed to Ward.

*Here the sense is not perfect.

23. The French King, and the Lord Clinton, chosen into the Order of the Garter; and appointed that the Duke of Somerset, the Marquess of Northampton, the Earl of Wiltshire, and the Earl of Warwick should peruse and amend the Order.

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24. The Lords sat at London, and banqueted one another this day, and three days after, for to shew agreement amongst them, whereas Discord was bruited, and somewhat to look to the punishment of Tale-bearers, and apprehending of evil Persons.

25. A Bargain made with the Foulcare for about 60000*l.* that in May and August should be payed for the defraying of it. 1. That the Foulcare should put it off for 10 in the 100. 2. That I should buy 12000 Marks weight, at 6*s.* the ounce, to be delivered at Antwerp, and so conveyed over. 3. I should pay 100000 Crowns for a very fair Jewel of his, four Rubies marvelous big, one Orient and great Diamond, and one great Pearl.

27. Mallet, the Lady Mary's Chaplain, apprehended and sent to the Tower of London.

30. The Lord Marquess of Northampton appointed to go with the Order, and further Commission of Treaty, and that in Post; having joined with him in Commission, the Bishop of Ely, Sir Philip Hobbey, Sir William Pickering, and Sir John Mason Knights, and two other Lawyers, Smith that was Secretary, and Dr. John Olyver.

May.

2. There was appointed to go with my Lord Marquess, the Earls of Rutland, Worcester, and Ormond; the Lords Lisle, Fitzwater, and Bray, Barguenny, and divers other Gentlemen, to the number of thirty in all.

3. The Challenge at running at the Ring performed; at the which first came the King, sixteen Footmen, and ten Horsemen, in black Silk Coats, pulled out with white Taffety; then all the Lords, having three Men likewise apparelled; and all Gentlemen their Footmen in white Fustian, pulled out with black Taffety. The other side came all in yellow Taffety; at length the yellow Band took it thrice in 120 courses, and my Band touched often, which was counted as nothing, and took never, which seemed very strange, and so the Prize was of my side lost. After that Tournay followed, between six of my Band, and six of theirs.

4. It was appointed that there should be but four Men to wait on every Earl that went with my Lord Marquess

of Northampton, three on every Lord, two on every Knight or Gentleman: Also that my Lord Marquess should in his Diet be allowed for the loss in his Exchange.

5. The Muster of the Gendarmoury appointed to be the first of June if it were possible, if not the 8th.

6. The Testourn cried down from 12*d.* to 9*d.* and the Groat from 4*d.* to 3*d.*

9. One Stewart a Scotchman meaning to poison the young Queen of Scotland, thinking thereby to get Favour here, was, after he had been a while in the Tower and Newgate, delivered on my Frontiers at Calais to the French, for to have him punished there according to his deserts.

10. Divers Lords and Knights sent for to furnish the Court at the coming of the French Ambassadour, that brought hither the Order of St Michael.

12. A Proclamation proclaimed, to give warning to all those that keep any Farms, multitudes of Sheep, above the number limited in the Law, viz. 2000; decayed Tenements and Towns, Regratters, Forestalling Men that sell dear, having plenty enough, and put Plough Ground to Pasture, and Carriers over-Sea of Victual, That if they leave not these Enormities, they shall be streightly punished very shortly, so that they should feel the smart of it; and to command execution of Laws made for this purpose before.

14. There mustered before Me an hundred Archers, two Arrows apiece, all of the Guard; afterward shot together, and they shot at an inch Board, which some pierced quite, and stuck in the other Board; divers pierced it quite thorow with the Heads of their Arrows, the Boards being very well-seasoned Timber. So it was appointed there should be ordinarily 100 Archers, and 100 Halbertiers, either good Wrestlers, or casters of the Bar, or Leapers, or Runners, or tall Men of Personage.

15. Sir Philip Hobbey departed toward France, with ten Gentlemen of his own, in Velvet Coats and Chains of Gold.

16. Likewise did the Bishop of Ely depart with a Band of Men well furnished.

20. A Proclamation made, That whosoever found a

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Seditious Bill, and did not tear and deface it, should be a partaker of the Bill, and punished as the Maker.

21. My Lord Marquess of Northampton had Commission to deliver the Order, and to treat of all things, and chiefly of Marriage for Me to the Lady Elizabeth his Daughter. First, To have the Dote 12000 Marks a Year, and the Dowry at least 800000 Crowns. The Forfeiture 100000 Crowns at the most if I performed not, and paying that to be delivered; and that this should not impeach the former Covenants with Scotland, with many other Branches.

22. He departed himself in Post.

24. An Earthquake was at Croidon and Blechinglee, and in the most part of Surrey, but no harm was done.

30. Whereas before Commandment was given that 160000*l.* should be Coined of three ounces in the Pound fine, for discharge of Debts, and to get some Treasure, to be able to alter all, now was it stopped, saving only 80000*l.* to discharge my Debts, and 10000 Mark weight that the Foulcare delivered in the last Exchange, at four ounces in the pound.

31. The Musters deferred till after Midsummer.

June.

2. It was appointed that I should receive the Frenchmen that came hither at Westminster, where was made preparation for the purpose, and four garnish of new Vessels taken out of Church Stuff, as Miters, and Golden Missals, and Primers, and Crosses, and Reliques of Plessay.

4. Provision made in Flanders for Silver and Gold Plate, and Chains to be given to these Strangers.

7. A Proclamation set forth, that Exchange, or Re-exchange, should be made under the Punishment set forth in King Henry the Seventh's Time, duly to be executed.

10. Monsieur Mareschal departed from the Court to Bulloigne in Post, and so hither by Water in his Galleys and Foists.

In this Month, and the Month before, was great Business for the City of Parma, which Duke *Horatio had delivered to the French King, for the Pope ascited him, as

* It should be Octavio.

holding it *in capite* of him, whereby he could not alienate it without the Pope's Will; but he came not at his Day, for which cause the Pope and Imperialists raised 8000 Men, and took a Castle on the same River side. Also the French King sent Monsieur de Thermes, who had been his General in Scotland, with a great piece of his Gendarmory into Italy, to help Duke Horatio. Furthermore the Turks made great preparation for War, which some feared would at length burst out.

21. I was elected of the Company of St. Michael in France by the French King and his Order.

13. Agreement made with the Scots for the Borders, between the Commissioners aforesaid, for both the Parties.

In this month Dragutę, a Pirat, escaped (Andrea Doria, who had closed him in a Creek) by force of his Galley-Slaves, that digged another way into the Sea, and took two of Andrea's Galleys that lay far into the Sea.

14. Pardon given to those Irish Lords that would come in before a certain day limited by the Deputy; with Advertisement to the Deputy to make sharp War with those that would resist; and also should administer my Laws every-where.

18. Because of my Charges in Fortifications at Calais and Barwick should be payed, it was agreed, that beside the Debt of the Realm 80000*l.* there should be 40000*l.* coined, three ounces Fine, nine of Allay; and 5000 pound weight should be coined in a Standard of seven ounces Fine at the least.

17. Soperantio came as Ambassadour from Venice, in Daniel Barbaro's Place.

16. I accepted the Order of Monsegnieur Michael by promise to the French Ambassador.

17. My Lord Marquess of Northampton came to Nants with the Commissioners, and all those Noblemen and Gentlemen that came over-Sea with him.

20. Upon Advertisement of Scipperus coming, and rigging of certain Ships in Holland; also for to shew the Frenchmen pleasure at their coming, all the Navy that lay in Gillingham-water was appointed to be rigged, and furnished with Ordnance, and lay in the River of Thames, to the intent, that if Scipperus came afterward, he might be

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met with, and at least the Frenchmen should see the force of my Navy.

22. The Lady Mary sent Letters to the Council, marvelling at the Imprisonment of Dr. Mallet, her Chaplain, for saying of Mass before her Houshold, seeing it was promised the Emperor's Ambassadour she should not be molested in Religion, but that she and her Houshold should have the Mass said before them continually.

24. They answered, That because of their Duties to King, Country, and Friends, they were compelled to give her answer, That they would see, not only him, but also all other Mass-Sayers, and breakers of Order, straitly punished. And that as for promise they had, nor would give none to make her free from the punishment of the Law in that behalf.

18. Chastilion came to my Lord Marquess, and there banqueted him by the way at two times between Nantes and Chasteau Brian, where the King lay.

15. Mendoza, a Gentleman of the King's Chamber, was sent to him to conduct him to the Court.

19. My Lord Marquess came to Chasteau-Brian, where half a mile from the Castle there met him ——— with an hundred Gentlemen, and brought him to the Court booted and spur'd to the French King.

20. The French King was invested with the Order of the Garter in his Bed-Chamber, where he gave a Chain to the Garter worth 200*l.* and his Gown dressed with Auglets worth 25*l.* The Bishop of Ely making an Oration, and the Cardinal of Lorrain making him Answer. At Afternoon the Lord Marquess moved the French King to the Marriage of the Scots Queen to be consummate, for whose hearing he appointed two Commissioners.

21. The Cardinal of Lorrain, and of Chastilion, the Constable, the Duke of Guise, &c. were appointed Commissioners on the part of France, who absolutely denied the first Motion for the Scotch Queen, saying, Both they had taken too much Pains, and spent too many Lives for her. Also a conclusion was made for her Marriage to the Dolphin. Then was proponed the Marriage of the Lady Elizabeth, the French King's eldest Daughter; to which they did most chearfully assent. So after they agreed neither

Party to be bound in Conscience nor Honour, till she were twelve Years of Age and upwards. Then they came to the Dote, which was first asked 1500000 Scutes of France, at which they made a mock; after for *donatio propter nuptias*, they agreed that it should be as great as hath been given by the King my Father to any Wife he had.

22. Our Commissioners came to 1400000 of Crowns, which they refused, then to a Million, which they denied; then to 800000 Crowns, which they said they would not agree to.

23. Then our Commissioners asked what they would offer? First they offered 100000 Crowns, then 200000, which they said was the most, and more than ever was given. Then followed great Reasonings, and showing of Presidents, but no nearer they would come.

24. They went forward unto the Penalties if the Parties misliked, after that the King's Daughter were twelve and upwards, which the French offered 100000, 50000 Crowns, or promise, that she should be brought, at her Father's Charge, three months before she were twelve, sufficiently Jewelled and stuffed. Then Bonds to be delivered alternatively at London, and at Paris, and so forth.

26. The Frenchmen delivered the foresaid Answers written to my Commissioners.

July.

1. Whereas certain Flemish Ships, twelve Sail in all, six tall Men of War, looking for eighteen more Men of War, went to Diep, as it was thought, to take Monsieur le Mareschal by the way; order was given, that six Ships being before prepared, with four Pinnaces and a Brigantine, should go both to conduct him, and also to defend, if any thing should be attempted against England, by carrying over the Lady Mary.

2. A Brigandine sent to Diep, to give knowledg to Monsieur le Mareschal of the Flemings coming; to whom all the Flemings vailed their Bonnet. Also the French Ambassador was advertised; who answered, That he thought him sure enough when he came into our Streams, terming it so.

2. There was a Proclamation signed for shortning of the

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fall of the Mony to that day; in which it should be proclaimed, and devised, that it should be in all places of the Realm within one day proclaimed.

3. The Lord Clinton and Cobham was appointed to meet the French at Gravesend, and so to convoy him to Duresme-place, where he should lie.

4. I was banqueted by the Lord Clinton at Debtford, where I saw the Primrose and the Mary Willoughby launched.

The Frenchmen landed at Rie, as some thought, for fear of the Flemings lying at the Lands-end, chiefly because they saw our Ships were let by the Wind that they could not come out.

6. Sir Peter Meutas, at Dover, was commanded to come to Rie to meet Monsieur le Mareschal, who so did; and after he had delivered his Letters, written with Mine own Hand, and made my Recommendations, he took order for Horses and Carts for Monsieur le Mareschal, in which he made such Provision as was possible to be for the suddain.

7. Monsieur le Mareschal set forth from Rie, and in his Journey Mr. Culpepper, and divers other Gentlemen, and their Men, to the number of 1000 Horse, well furnished, met him, and so brought him to Maidston that Night.

Removing to Westminster.

8. Monsieur le Mareschal came to Mr. Bakers, where he was very well feasted and banqueted.

9. The same came to my Lord Cobhams to Dinner, and at night to Gravesend.

Proclamation made that a Testourn should go at 9*d*. and a Groat at 3*d*. in all Places of the Realm at once.

At this time came the Sweat into London, which was more vehement than the Old Sweat; for if one took cold, he died within three hours; and if he escaped, it held him but nine hours or ten at the most: also if he slept the first six hours, as he should be very desirous to do, then he roved, and should die roving.

11. It grew so much, for in London the 10th day there died 100 in the Liberties, and this day 120; and also one of my Gentlemen, another of my Grooms fell sick and

died, that I removed to Hampton-Court with very few with Me.

The same night came the Mareschal, who was saluted with all my Ships being in the Thames, fifty and odd, all with shot well furnished, and so with the Ordnance of the Tower. He was met by the Lord Clinton Lord Admiral, with forty Gentlemen, at Gravesend, and so brought to Duresme-place.

13. Because of the Infection at London, he came this day to Richmond, where he lay with a great Band of Gentlemen, at least 400, as it was by divers esteemed, where that night he hunted.

14. He came to Me at Hampton-Court at nine of the Clock, being met by the Duke of Somerset at the Wall-end, and so coveied first to Me; where after his Masters Recommendations and Letters, he went to his Chamber on the Queen's-side, all hanged with Cloth of Arras, and so was the Hall, and all my Lodging. He dined with Me also. After Dinner, being brought into an Inner-Chamber, he told Me, he was come, not only for delivery of the Order, but also for to declare the great Friendship the King his Master bore Me; which he desired I would think to be such to Me as a Father beareth to his Son, or Brother to Brother. And although there were divers Persuasions, as he thought, to dissuade Me from the King his Master's Friendship, and Witless Men made divers Rumours, yet he trusted I would not believe them. Furthermore, that as good Ministers on the Frontiers do great good, so ill much harm. For which cause he desired no Innovation should be made on things had been so long in controversy by Hand-strokes, but rather by Commissioners talk. I answered him, That I thanked him for his Order, and also his Love, &c. and I would shew like Love in all Points. For Rumours, they were not always to be believed, and that I did sometime provide for the worst, but never did any harm upon their hearing. For Ministers, I said, I would rather appease these Controversies with words, than do any thing by force. So after, he was conveyed to Richmond again.

17. He came to present the Order of Monsiegneur Michael; where-after with Ceremonies accustomed, he had

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put on the Garments, he, and Monsieur Gye likewise of the Order, came one at my right Hand, the other at my left to the Chappel, where-after the Communion celebrated, each of them kissed my Cheek. After that they dined with Me, and talked after Dinner, and saw some Pastime, and so went home again.

18. A Proclamation made against Regratters, and Forestallers, and the words of the Statute recited, with the Punishment of the Offenders. Also Letters were sent to all Officers and Sheriffs for the executing thereof.

19. Another Proclamation made for punishment of them that would blow Rumours of abasing and enhaunsing of the Coin to make things dear withal.

The same night Monsieur le Mareschal St. Andre supped with Me; after Supper saw a dozen Courses, and after I came and made Me ready.

20. The next Morning he came to Me to mine Arraying, and saw my Bed-Chamber, and went a hunting with Hounds; and saw Me shoot, and saw all my Guards shoot together. He dined with Me, heard Me play on the Lute, Ride; came to Me to my Study, supped with Me, and so departed to Richmond.

19. The Scots sent an Ambassador hither for receiving the Treaty, sealed with the Great Seal of England, which was delivered him. Also I sent Sir Thomas Chaloner, Clerk of my Council, to have the Seal of them, for Confirmation of the last Treaty at Northampton.

17. This day my Lord Marquess and the Commissioners coming to treat of the Marriage, offered by later Instructions 600000 Crowns, after 400000*l.* and so departed for an hour. Then seeing they could get no better, came to the French Offer of 200000 Crowns, half to be paid at the Marriage, half six months after that.

Then the French agreed that her Dote should be but 10000 Marks of Lawful Money of England.

Thirdly, It was agreed, that if I died, she should not have the Dote, saying, They did that for Friendships-sake without president.

19. The Lord Marquess having received and delivered again the Treaty sealed, took his leave, and so did all the rest.

At this time was there a bickering at Parma between the French and the Papists, for Monsieur de Thermes, Petro Strozi, and Fontivello, with divers other Gentlemen to the number of thirty, with 15000 Souldiers, entered Parma, Gonzaga with the Emperors and Popes Band lay near the Town. The French made Sallies, and overcame, slaying the Prince of Macedonia, and the Seigniour Baptista the Pope's Nephew.

22. Mr. Sidney made one of the four chief Gentlemen.

23. Monsieur de Mareschal came to Me, declaring the King his Masters well-taking my readiness to this Treaty; and also how much his Master was bent that way. He presented Monsieur Bois Doïphine to be Ambassador here, as my Lord Marquess the 19th day did present Mr. Pickering.

26. Monsieur de Mareschal dined with Me. After Dinner saw the strength of the English Archers. After he had so done, at his departure I gave him a Diamond from my finger, worth, by estimation, 150*l.* both for Pains, and also for my Memory. Then he took his leave.

27. He came to a hunting to tell me the News, and shew the Letter his Master had sent him, and doubtless of Monsieur Termes and Marignans Letters, being Ambassador with the Emperor.

28. Monsieur le Mareschal came to Dinner to Hide-Park, where there was a fair House made for him, and he saw the Coursing there.

30. He came to the Earl of Warwick's, lay there one night, and was well received.

29. He had his Reward, being worth 3000*l.* in Gold, of currant Money. Monsieur de Gye 1000*l.* Monsieur Chenault 1000*l.* Monsieur Movillier 500*l.* the Secretary 500*l.* and the Bishop Peregrueux 500*l.*

August.

3. Monsieur le Mareschal departed to Bolleign, and had certain of my Ships to conduct him thither.

9. Four and twenty Lords of the Council met at Richmond, to commune of my Sister Mary's matter; who at length agreed, That it was not meet to be suffered any

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longer, making thereof an Instrument signed with their Hands, and sealed, to be on Record.

11. The Lord Marquess, with the most part of his Band, came home, and delivered the Treaty Sealed.

12. Letters sent for Rochester, Inglefield, and Walgrave to come the 13th day, but they came not till another Letter was sent to them the 13th day.

14. My Lord Marquess's Reward was delivered at Paris, worth 500*l.* my Lord of Ely's 200. Mr. Hobbey's 150; the rest all about one scantling.

14. Rochester, &c. had commandment neither to hear nor to suffer any kind of Service, but the Common and Orders set forth at large by Parliament, and had a Letter to my Lady's House from my Council for their Credit, another to herself from me. Also appointed that I should come and sit at Council when great matters were debating, or when I would.

This last month Monsieur de Termes, with 500 Frenchmen, came to Parma, and entred safely; afterward certain issued out of the Town, and were overthrown, as Scipiaro, Dandelot, Petro, and others, were taken, and some slain; after they gave a Skirmish, entred the Camp of Gonzaga, and spoiled a few Tents, and returned.

15. Sir Robert Dudley and 'Barnabe sworn two of the six ordinary Gentlemen. The last month the Turks Navy won a little Castle in Sicily.

17. Instructions sent to Sir James Croftes for divers purposes, whose Copy is in the Secretary's hands. The Testourn cried down from 9*d.* to 6*d.* the Groat from 3*d.* to 2*d.* the 2*d.* to 1*d.* the Penny to an Half-penny, the Half-penny to a Farthing, &c.

1. Monsieur Termes and Scipiero overthrew three Ensigns of Horsemen at three times; took one dispatch sent from Don Fernando to the Pope concerning this War, and another from the Pope to Don Fernando; Discomfited four Ensigns of Footmen; took the Count Camillo of Castilion, and slew a Captain of the Spaniards.

22. Removing to Windsor.

23. Rochester, &c. returned, denying to do openly the charge of the Lady Mary's House for displeasing her.

26. The Lord Chancellor, Mr. Comptroller, the Secretary Petre, sent to do the same Commission.

27. Mr. Coverdale made Bishop of Exeter.

28. Rochester, &c. sent to the Fleet.

The Lord Chancellor, &c. did that they were commanded to do to my Sister and her House.

31. Rochester, &c. committed to the Tower.

The Duke of Somerset taking certain that began a new Conspiracy for the destruction of the Gentlemen at Okingam two days past, executed them with Death for their Offence.

29. Certain Pinaces were prepared to see that there should be no conveyance over-Sea of the Lady Mary secretly done. Also appointed that the Lord Chancellor, Lord Chamberlain, the Vice-chamberlain, and the Secretary Petre should see by all means they could, whether she used the Mass; and if she did that, the Laws should be executed on her Chaplains. Also that when I came from this Progress to Hampton-Court, or Westminster, both my Sisters should be with Me, till further Order were taken for this purpose.

September.

3. The French Ambassador came to declare, first how the Emperor wronged divers of his Masters Subjects and Vassals; arrested also his Merchants, and did cloakedly begin War, for he besieged Mirandula round about with Forces he had made in the French King's Country. Also he stayed certain French Ships going a fishing to the Newfoundland. Furthermore he set out a dozen of Ships, which bragged they would take the Dowager of Scotland, which thing staied her so long at Diep. Whereupon his Master had taken the whole Fleet of Antwerp, conveying it to his Countrey into his Ports, by 20 Ships he had set forth under Baron de la Garde. Also minded to send more help to Piedmont and Mirandula. For this cause he desired that on my Coasts the Dowager might have safe passage, and might be secured by my Servants at the Sea-Coast if any chance should happen.

He was willed to put it in writing; he shewed how the Turks Navy, having spoiled a piece of Sicily, went to Malta, and there took an Isle adjacent called Gozo; from

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thence they went to Tripoly. In Transilvania Rosto-Bassa was leader of the Army, and had spoiled it wholly.

In Hungary the Turks had made a Fort by the Mines to get them. Magdeburg was freshly victualled, and Duke Maurice came his way, being suspected that he had conspired with them there.

4. It was answered, to the French Ambassador, That the Dowager should in all my Ports be defended from Enemies, Tempest, and likewise also Thanks were given for the News.

5. The Emperor's Ambassador came to require, That my Sister Mary's Officers should be restored to their Liberty, and she should have her Mass till the Emperor was certified thereof.

It was answered, That I need not to answer except I list, because he spake without Commission, which was seen by the shortness of the time since the committing of her Officers, of which the Emperor could not be advertised. He was willed no more to move these Piques, in which he had been often answered, without Commission. He was answered, That the Emperor was by this time advertised, although the Matter pertained not to him. Also that I had done nothing but according to a King's Office herein, in observing the Laws that were so Godly, and in punishing the Offenders. The Promise to the Emperor was not so made as he pretended, affirmed by Sir Philip Hobbey being at that time their Ambassador.

6. Deliberation touching the Coin. Memorandum, That there were divers Standards nine ounces fine, a few eight ounces fine, as ill as four, because although that was fine, yet a Shilling was reckoned for two Shillings, six ounces, very many four ounces, many also three ounces, 130000*l.* now of late. Whereupon agreed that the Testourn being called to six Pence, four with help of six should make ten fine, eight fine with help of nine, being fewer than those of eight, should make ten ounces fine, the two ounces of Allay should quit the charges of Minting; and those of three-pence, being but few, should be turned to a Standard of four of Farthings, and Half-pence, and Pence, for to serve for the Poor People, because the Merchants made no Exchange of it, and the Sum was not great. Also to

bear the Charges, for because it was thought that few or none were left of nine ounces fine, eight ounces were naught, and six ounces were two ways devised, one without any craft, the other was not fully six, of which kind was not a few.

9. A Proclamation set forth touching the Prices of Cattel, of Hogs, Pigs, Beeves, Oxen, Muttons, Butter, and Cheese, after a reasonable price, not fully so good cheap as it was when the Coin was at the perfectest, but within a fifth part of it, or thereabouts.

10. I removed to Farnham.

12. A Proclamation set forth touching the Coin, That whereas it was so that Men for Gain melted down the Nine-pence Testourn continually, and the Six-pence; also there should no Person in any wise melt it down, upon pain to incur the Penalty of the Laws.

13. A Letter directed to the Lord Treasurer, the Lord Great Master, and the Master of the Horse, to meet at London, for the ordering of my Coin, and the paiment of my Debts; which done, to return, and make report of their Proceedings.

11. War proclaimed in Britain between the Emperor and the French, by these Terms, *Charles Roy d' Espaigne, et Duc de Milan,* leaving out Emperor.

10. Four Towns taken by the French Souldiers that were the Emperor's in Piedmont Guerra: from Amiens also the Emperor's Country there was spoiled, and 120 Castles or Fortresses taken.

Proclamation made in Paris touching the Bulls, that no Man should go for them to Rome.

Other Ships also taken by Prior de Capua Merchants, to the number of a dozen; Prior de Capua had 32 Gallies.

19. The French Ambassador sent this News also, That the Turks had taken Tripoly.

20. The Secretary Cecil, and Sir Philip Hobbey, sent to London to help the Lord Treasurer, &c. in the Matters of the Bishops of Chichester, Worcester, and Duresme, and examination of my Sisters Men.

18. Removing to Windsor.

20. The Lords at London having tryed all kinds of Stamping, both of the Fineness of 9, 8, 6, 4, and 3, proved

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that without any loss, but sufferable, the Coin might be brought to eleven ounces fine: For whereas it was thought before, that the Testourn was, through ill Officers and Ministers corrupted, it was tried, that it had the valuation just by eight sundry kinds of melting, and 400*l.* of Sterling Mony, a Testourn being but Six-pence, made 400*l.* 11 ounces fine of Mony Sterling.

22. Whereupon they reported the same, and then it was concluded that the Testourn should be eleven ounces fine, the proportion of the Pences according to the Gold; so that five Shillings of Silver should be worth five of Gold.

23. Removing to Oatlands.

24. Agreed that the Stamp of the Shilling and Six-pence should be on one side, a King painted to the Shoulders in Parliament-Robes, with a Chain of the Order. Five Shillings of Silver, and half five Shillings, should be a King on Horse-back, armed with a naked Sword hard to his Breast. Also that York's Mint, and Throgmorton's in the Tower, should go and work the fine Standard. In the City of York and Canterbury should the small Mony be wrought of a baser State. Officers for the same were appointed.

A piece of Barwick Wall fell, because the Foundation was shaken by working of a Bullwark.

28. The Lord Marquess of Dorset grieved much with the disorder of the Marches toward Scotland, surrendered the Wardenship thereof to bestow where I would.

27. The Wardenship of the North given to the Earl of Warwick.

Removing to Hampton-Court.

28. Commissioners appointed for sitting on the Bishop of Chichester and Worcester; three Lawyers, and three Civilians.

10. The Imperialists took the Suburbs of Heading, and burnt them.

26. The Passport of the Dowager of Scotland was made for a longer time, till Christmass; and also if she were driven, to pass quietly by Land into Scotland.

20. Monsieur d'Angoulesme was born; and the Duke of Vendosme had a Son by the Princes of Navarr his Wife.

30. The Feast of Michaelmass was kept by Me in the Robes of the Order.

October.

1. The Commission for the making of five Shillings, half five Shillings, Groats, and Six-pences, eleven ounces fine, and Pence, with Half-pence, and Farthings, four ounces fine, was followed and signed.

5. Jarnac came in Post for declaration of two things; the one, that the Queen had a third Son of which she was delivered, called *Le Duc d'Angoulesme*, of which the King prayed Me to be God-father. I answered, I was glad of the News, and that I thanked him for that I should be God-father, which was a token of good Will he bare me. Also that I would dispatch for the accomplishment thereof, the Lord Clinton, the Lord Admiral of England. He said, he came also to tell a second Point of the good success of his Masters Wars; He told how the last month in Shampaign, beside Sedan, 1000 Horse Imperialists, with divers Hungarians, Martin Vanrossy being their Captain and Leader, entred the Country; and the Alarm came, the Skirmish began so hot, that the French Horse, about two or three hundred Men of Arms, came out and took Vanrossy's Brother, and slew divers. Also how in Piedmont, since the taking of the last four Towns, three other were taken, Monrechia, Saluges, and the Town of Burges. The Turks had come to Naples, and spoiled the Country, and taken Ostium in the Mouth of Tyberis. Also in Sicily he had taken a good Haven and a Town.

6. Jarnac departed, having lying in the Court under my Lodging. The Night before the Bishops of Worcester and Chichester were deposed for Contempts.

7. There were appointed to go with the Lord Admiral, Mr. Nevil, Mr. Barnabie, Gentlemen of the Chamber; Sir William Stafford, Sir Adrian Poinings, Sir John Norton, Sir John Teri, Knights; and Mr. Brook.

8. Letters directed to the Captains of Gandarms, that they should muster the 8th of November, being the Sunday after Hallow-Eve day.

11. Henry Marquess of Dorset, created Duke of Suffolk; John Earl of Warwick, created Duke of Northumberland; William Earl of Wiltshire, created Marquess of Winchester; Sir William Herbert, created Earl of Pem-

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brook, and Lord of Cardiff; Mr. Sidney, Mr. Nevil, Mr. Cheek, all three of the Privy-Chamber, made Knights; also Mr. Cecil one of the two Secretaries.

13. Proclamation signed touching the calling in of Testourns and Groats, that they that list might come to the Mint and have fine Silver of Twelve-pence for two Testourns.

3. Prior de Capua departed the French King's Service, and went to his Order of Knights in Malta, partly for displeasure to the Count Villars the Constable's Brother-in-Law, partly for that Malta was assailed often by the Turks.

7. Sir Thomas Palmer came to the Earl of Warwick, since that time Duke of Northumberland, to deliver him his Chain, being a very fair one (for every Link weighed an ounce) to be delivered to Jarnac, and so to receive as much; whereupon in my Lords Garden he declared a Conspiracy, How at St. George's day last, my Lord of Somerset, who then was going to the North, if the Master of the Horse, Sir William Herbert, had not assured him on his Honour that he should have no hurt, went to raise the People, and the Lord Gray went before to know who were his Friends. Afterward a Device was made to call the Earl of Warwick to a Banquet, with the Marquess of Northampton, and divers others, and to cut off their Heads. Also he found a bare Company about them by the way to set upon them.

11. He declared also, that Mr. Vane had 2000 Men in readiness; Sir Thomas Arundel had assured my Lord, that the Tower was safe; Mr. Partridge should raise London, and take the Great Seal with the Apprentices of London; Seymour and Hammond should wait upon him, and all the Horse of the Gandarms should be slain.

13. Removing to Westminster, because it was thought this Matter might easilier and surelier be dispatched there, and likewise all other.

14. The Duke sent for the Secretary Cecil to tell him he suspected some ill. Mr. Cecil answered, That if he were not guilty, he might be of good courage; if he were, he had nothing to say, but to lament him. Whereupon the Duke sent him a Letter of Defiance, and called Palmer, who after denial made of his Declaration, was let go.

16. This morning none was at Westminster of the Conspirators. The first was the Duke, who came later than he was wont of himself. After Dinner he was apprehended. Sir Thomas Palmer on the Tarras walking there, Hammond passing by Mr. Vice-chamberlain's Door, was called in by John Piers to make a match at Shooting, and so taken. Nudegates was called for as from my Lord his Master, and taken; likewise were John Seimour and David Seimour. Arundel also was taken, and the Lord Gray coming out of the Country. Vane upon two sendings of my Lord in the morning, fled at the first sending; he said, My Lord was not stout, and if he could get home, he cared for none of them all he was so strong. But after he was found by John Piers in a Stable of his Mans at Lambeth under the Straw. These went with the Duke to the Tower this Night, saving Palmer, Arundel, and Vane, who were kept in Chambers here apart.

17. The Dutches, Crane and his Wife, with the Chamberkeeper, were sent to the Tower for devising these Treasons. James Wingfield also for casting of Bills seditious; also Mr. Partridge was attached, and Sir Thomas Holcroft.

18. Mr. Banister and Mr. Vaughan were attached and sent to the Tower, and so was Mr. Stanhope.

19. Sir Thomas Palmer confessed that the Gandarms, on the Muster-day, should be assaulted by 2000 Footmen of Mr. Vane's, and my Lord's hundred Horse; besides his Friends which stood by, and the idle People which took his part. If he were overthrown, he would run through London, and cry, *Liberty, Liberty,* to raise the Apprentices, and Rabble; if he could, he would go to the Isle of Wight, or to Pool.

22. The Dowager of Scotland was by Tempest driven to Land at Portsmouth, and so she sent word she would take the benefit of the safe Conduct to go by Land and to see Me.

23. She came from Portsmouth to Mr. White's House.

24. The Lords sat in the Star-Chamber, and there declared the Matters and Accusations laid against the Duke, meaning to stay the minds of the People.

25. Certain German Princes, in the beginning of this month, desired Aid in Cause of Religion 400000 Dollars,

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if they should be driven to make shift by necessity, and offered the like also, if I entred into any War for them; whereupon I called the Lords, and considered, as appeareth by a Scroll in the Board at Westminster, and thereupon appointed that the Secretary Petre, and Sir William Cecil another Secretary, should talk with the Messenger to know the matter precisely, and the Names of those would enter the Confederacy.

28. The Dowager came to Sir Richard Cotton's House.

29. She came from Sir Richard Cotton's to the Earl of Arundel to Dinner, and brought to Mr. Brown's House, where met her the Gentlemen of Sussex.

30. She came and was conveied by the same Gentlemen to Guilford, where the Lord William Howard, and the Gentlemen of Surrey met her.

All this month the Frenchmen continued spoiling of the Emperor's Frontiers, and in a Skirmish at Ast they slew 100 Spaniards.

31. A Letter directed to Sir Arthur Darcy to take the charge of the Tower, and to discharge Sir John Markham upon this, that without making any of the Council privy, he suffered the Duke to walk abroad, and certain Letters to be sent and answered between David Seimour and Mrs. Poinings, with other divers Suspicions.

17. There were Letters sent to all Emperors, Kings, Ambassadors, Noblemen, Men, and Chief Men, into Countries, of the late Conspiracy.

31. She came to Hampton-Court, conveied by the same Lords and Gentlemen aforesaid; and two miles and an half from thence, in a Valley, there met her the Lord Marquess of Northampton, accompanied with the Earl of Wiltshire, Son and Heir to the Lord High Treasurer; Marquess of Winchester; the Lord Fitzwater, Son to the Earl of Sussex; The Lord Evers, the Lord Bray, the Lord Robert Dudley, the Lord Garet, Sir Nicholas Throgmorton, Sir Edward Rogers, and divers other Gentlemen, besides all the Gentlemen Pensioners, Men of Arms and Ushers, Sewers and Carvers, to the number of 120 Gentlemen, and so she was brought to Hampton-Court. At the Gate thereof met her the Lady Marquess of Northampton, the Countess of Pembrook, and divers other Ladies and Gentlewomen,

to the number of sixty; and so she was brought to her Lodging on the Queen-side, which was all hanged with Arras, and so was the Hall, and all the other Lodgings of Mine in the House very finely dressed; and for this night, and the next day, all was spent in Dancing and Pastime, as though it were a Court, and great presence of Gentlemen resorted thither.

26. Letters were written, for because of this Business, to defer the Musters of Gendarmory till the —— day of December.

November.

1. The Dowager perused the House of Hampton-Court, and saw some coursing of Deer.

2. She came to the Bishop's Palace at London, and there she lay, and all her Train lodged about her.

3. The Duke of Suffolk, the Earl of Warwick, Wiltshire, and many other Lords and Gentlemen were sent to her to welcome her, and to say, on My behalf, That if she lacked any thing she should have it for her better Furniture; and also I would willingly see her the day following.

The 26th of *October.*

Crane confessed the most part, even as Palmer did before, and more also, how that the place where the Nobles should have been banqueted, and their Heads striken off, was the Lord Paget's House, and how the Earl of Arundel knew of the Matter as well as he, by Stanhop who was a Messenger between them; also some part, how he went to London to get Friends once in August last, feigning himself sick. Hammond also confessed the Watch he kept in his Chamber at Night. Bren also confessed much of this matter. The Lord Strange confessed how the Duke willed him to stir me to marry his third Daughter, the Lady Jane, and willed him to be his Spie in all Matters of my Doings and Sayings, and to know when some of my Council spoke secretly with Me; this he confessed of himself.

November.

4. The Duke of Suffolk, the Lord Fitzwater, the Lord Bray, and divers other Lords and Gentlemen, accompanied with his Wife the Lady Francis, the Lady Margaret,

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the Dutchesses of Richmond and of Northumberland, the Lady Jane Daughter to the Duke of Suffolk; the Marquess of Northampton and Winchester; the Countesses of Arundel, Bedford, Huntington, and Rutland; with 100 other Ladies and Gentlewomen went to her, and brought her through London to Westminster. At the Gate there received her the Duke of Northumberland, Great Master, and the Treasurer, and Comptroller, and the Earl of Pembrook, with all the Sewers, and Carvers, and Cup-bearers, to the number of thirty. In the Hall I met her, with all the rest of the Lords of my Council, as the Lord Treasurer, the Marquess of Northampton, &c. and from the outer-Gate up to the Presence-Chamber, on both sides, stood the Guard. The Court, the Hall, and the Stairs, were full of Servingmen; the Presence-Chamber, Great-Chamber, and her Presence-Chamber, of Gentlemen. And so having brought her to her Chamber, I retired to Mine. I went to her to Dinner; she dined under the same Cloth of State, at my left Hand; at her rereward dined my Cousin Francis, and my Cousin Margaret; at Mine sat the French Ambassadour. We were served by two Services, two Sewers, Cup-bearers, Carvers, and Gentlemen. Her Master Hostell came before her Service, and my Officers before Mine. There were two Cup-boards, one of Gold four Stages high, another of massy Silver six Stages: In her great Chamber dined at three Boards the Ladies only. After Dinner, when she had heard some Musick, I brought her to the Hall, and so she went away.

5. The Duke of Northumberland, the Lord Treasurer, the Lord Marquess of Northampton, the Lord Privy-Seal, and divers others, went to see her, and to deliver a Ring with a Diamond, and two Nags, as a Token from Me.

6. The Duke of Northumberland, with his Band of a hundred, of which forty were in Black-Velvet, white and black Sleeves, sixty in Cloth. The Earl of Pembrook with his Band, and fifty more, The Earl of Wiltshire, with 58 of his Father's Band, all the Pensioners, Men of Arms, and the Country, with divers Ladies, as my Cousin Margaret, the Dutchesses of Richmond and Northumberland, brought the Queen to Shoreditch, through Cheap-side and Cornhill; and there met her Gentlemen of Middlesex an 100 Horse,

and so she was conveied out of the Realm, met in every Shire with Gentlemen.

8. The Earl of Arundel committed to the Tower, with Master Stroadly, and St. Alban his Men, because Crane did more and more confess of him.

7. A Frenchman was sent again into France, to be delivered again to the eight Frenchmen at the Borders, because of a Murder he did at Diep, and thereupon he fled hither.

14. Answer was given to the Germans, which did require 400000 Dollars, if need so required, for maintenance of Religion.

First, That I was very well inclined to make Peace, Amity, or Bargain with them I knew to be of mine Religion; for because this Messenger was sent only to know my Inclination and Will to enter, and not with full Resolution of any Matters.

Secondly, I would know whether they could get unto them any such strength of other Princes as were able to maintain the War, and to do the Reciprogue to Me if need should require; and therefore willed those three Princes, Duke Maurice of Saxon, the Duke of Mecklenburgh, and the Marquess John of Brandenburgh, from which he was sent, to open the Matter to the Duke of Prussia, and to all Princes about them, and somewhat to get the good Will of Hamburgh, Lubeck, Bremen, &c. shewing them an inkling of the matter.

Thirdly, I would have the matter of Religion made more plain, lest when War should be made for other Quarrels, they should say it were Religion.

Fourthly, He should come with more ample Commission from the same States to talk of the sum of Mony, and other Appurtenances. This Answer was given, lest if I assented wholly at the first, they would declare mine Intent to the Stadts and whole Senates, and so to come abroad, whereby I should run into danger of breaking the League with the Emperor.

16. The Lord Admiral took his leave to go into France for christening of the French King's Son.

18. Fossey, Secretary to the Duke Maurice, who was here for matter above-specified.

20. A Proclamation appointed to go forth, for that there

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went one before this time, that set prices of Beef, Oxen, and Muttons, which was meant to continue but to November; when as the Parliament should have been to abbrogate that, and to appoint certain Commissioners to cause the Grasiers to bring to the Market, and to sell at prices reasonable. And that certain Overseers should be besides to certify of the Justices doings.

23. The Lord Treasurer appointed High-Steward for the Arraignment of the Duke of Somerset.

At this time Duke Maurice began to show himself a Friend to the Protestants, who before that time had appeared their Enemy.

21. The foresaid Proclamation proclaimed.

17. The Earl of Warwick, Sir Henry Sidney, Sir Henry Nevil, and Sir Henry Gates, did challenge all Commers at Tilt the third of January, and at Tornay the sixth of January; and this Challenge was proclaimed.

28. News came that Maximilian was coming out of Spain, nine of his Galleys with his Stuff, and 120 Gennets, and his Treasure, was taken by the French.

24. The Lord Admiral entred France, and came to Bulloign.

26. The Captain of Portsmouth had word and commandment to bring the Model of the Castle and Place, to the intent it might be fortified, because Baron de la Gard had seen it, having an Engineer with him, and as it was thought had the Plott of it.

30. 22 Peers and Nobles, besides the Council, heard Sir Thomas Palmer, Mr. Hammond, Mr. Crane, and Nudigate, swear that their Confessions were true; and they did say, that that was said without any kind of Compulsion, Force, Envy, or Displeasure, but as favourably to the Duke as they could swear to with safe Consciences.

24. The Lord Admiral came to Paris.

December.

1. The Duke of Somerset came to his Trial at Westminster-Hall: The Lord-Treasurer sat as High-Steward of England, under the Cloth of State, on a Bench between two Posts, three degrees high. All the Lords to the number of 26, viz.

Dukes.	Bath.	Latimer.
Suffolk.	Sussex.	Bourough.
Northumberland.	Worcester.	Souch.
Marquess.	Pembrook.	Stafford.
Northampton.	Vis. Hereford.	Wentworth.
		Darcy.
Earls.	*Barons.*	Sturton.
Derby.	Burgaveny.	Windsor.
Bedford.	Audley.	Cromwell.
Huntingdon.	Wharton.	Cobham.
Rutland.	Evers.	Bray.

These sat a degree under, and heard the Matter debated.

First, After the Indictments were read, five in number, the Learned Counsel laid to my Lord of Somerset, Palmer's Confession. To which he answered, That he never minded to raise the North, and declared all the ill he could devise of Palmer, but he was afraid for Bruites, and that moved him to send to Sir William Herbert. Replied it was again, that the worse Palmer was, the more he served his purpose. For the Banquet, he swore it was untrue, and required more Witnesses. Whence Crane's Confession was read, He would have had him come Face to Face. For London, he meant nothing for hurt of any Lord but for his own Defence. For the Gendarmoury, it were but a mad matter for him to enterprise with his 100 against 900. For having Men in his Chamber at Greenwich, confessed by Partridg, it seemed he meant no harm, because when he could have done harm he did it not. My Lord Strange's Confession, he swore it was untrue, and the Lord Strange took his Oath it was true. Nudigate's, Hammond's, and Alexander Seimour's Confessions he denied, because they were his Men.

The Lawyers rehearsed, how to raise Men at his House for an ill Intent, as to kill the Duke of Northumberland, was Treason, by an Act, *Anno tertio* of my Reign, against Unlawful Assemblies, for to devise the Death of the Lords was Felony. To mind resisting his Attachment was Felony; To raise London was Treason, and to Assault the Lords was Felony. He answered, He did not intend to

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raise London, and swore, that the Witnesses were not there. His assembling of Men was but for his own defence. He did not determine to kill the Duke of Northumberland, the Marquess, &c. but spoke of it, and determined after the contrary, and yet seemed to confess he went about their Death.

The Lords went together. The Duke of Northumberland would not agree that any searching of his Death should be Treason. So the Lords acquitted him of High-Treason, and condemned him of Treason Fellonious, and so he was adjudged to be hang'd.

He gave thanks to the Lords for their open Trial, and cried Mercy of the Duke of Northumberland, the Marquess of Northampton, and the Earl of Pembrook, for his ill-meaning against them, and made suit for his Life, Wife, Children, Servants, and Debts, and so departed without the Ax of the Tower. The People knowing not the Matter, shouted half a dozen of times so loud, that from the Hall-Door it was heard at Charing-Cross plainly, and rumours went that he was quit of all.

2. The Peace concluded by the Lord Marquess, was ratified by Me before the Ambassadour, and delivered to him Signed and Sealed.

3. The Duke told certain Lords that were in the Tower, that he had hired Bertivill to kill them; which thing Bertivill, examined on confession, and so did Hammond, that he knew of it.

4. I saw the Musters of the new Band-men of Arms; 100 of my Lord Treasurers, 100 of Northumberland, 100 Northampton, 50 Huntingtoun, 50 Rutland, 120 of Pembrook, 50 Darcy, 50 Cobham, 100 Sir Thomas Cheyney, and 180 of the Pensioners and their Bands, with the old Men of Arms, all well-armed Men; some with Feathers, Staves, and Pensils of their Colours; some with Sleeves and half-Coats; some with Bards and Staves, &c. The Horses all fair and great, the worst would not have been given for less than 20*l.* there was none under fourteen handfull and an half the most part, and almost all Horses with their Guider going before them. They passed twice about St. James's Field, and compassed it round, and so departed.

15. Then were certain Devices for Laws delivered to my Learned Council to Pen, as by a Schedule appeareth.

18. It was appointed I should have six Chaplains ordinary, of which two ever to be present, and four always absent in preaching: one Year two in Wales, two in Lancashire and Darby; next Year two in the Marches of Scotland, two in Yorkshire; the third Year, two in Devonshire, two in Hampshire; fourth Year, two in Norfolk and Essex, and two in Kent and Sussex, &c. These six to be Bill, Harle, Perne, Grindall, Bradford, and Knox.

20. The Bishop of Duresme was for concealment of Treason written to him, and not disclosed at all till the Party did open him, committed to the Tower.

21. Richard Lord Rich Chancellor of England, considering his sickness, did deliver his Seal to the Lord-Treasurer, the Lord great Master, and the Lord Chamberlain, sent to him for that purpose during the time of his sickness, and chiefly of the Parliament.

5. The Lord Admiral came to the French King, and after was sent to the Queen, and so conveied to his Chamber.

6. The Lord Admiral christned the French King's Child, and called him, by the King's commandment, Edward Alexander. All that day there was Musick, Dancing, and Playing with Triumph in the Court; but the Lord Admiral was sick of a double Quartane, yet he presented Barnabe to the French King, who took him to his Chamber.

7. The Treaty was delivered to the Lord Admiral, and the French King read it in open Audience at Mass, with Ratification of it. The Lord Admiral took his leave of the French King, and returned to Paris very sick.

The same Day the French King shewed the Lord Admiral Letters that came from Parma, how the French Men had gotten two Castles of the Imperialists; and in the defence of the one, the Prince of Macedonia was slain on the Walls, and was buried with triumph at Parma.

22. The Great Seal of England delivered to the Bishop of Ely, to be Keeper thereof during the Lord Rich's sickness.

The Band of 100 Men of Arms, which my Lord of Somerset of late had, appointed to the Duke of Suffolk.

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23. Removing to Greenwich.

24. I began to keep Holy this Christmass, and continued till Twelvetide.

26. Sir Anthony St. Legier, for Matters laid against him by the Bishop of Dublin, was banished my Chamber till he had made answer, and had the Articles delivered him.

28. The Lord Admiral came to Greenwich.

30. Commission was made out to the Bishop of Ely, the Lord Privy-Seal, Sir John Gates, Sir William Petre, Sir Robert Bowes, and Sir Walter Mildmay, for calling in my Debts.

January.

1. Orders were taken with the Chandlers of London, for selling their Tallow-Candles, which before some denied to do; and some were punished with Imprisonment.

3. The Challenge that was made in the last Month was fulfilled.

The Challengers were,

Sir Henry Sidney.
Sir Henry Nevel.
Sir Henry Gates.

Defendants.

The Lord Williams.	Mr. Digby.
The Lord Fitzwater.	Mr. Warcop.
The Lord Ambrose.	Mr. Courtney.
The Lord Robert.	Mr. Knolls.
The Lord Fitzwarren.	The Lord Bray.
Sir George Howard.	Mr. Paston.
Sir William Stafford.	Mr. Cary.
Sir John Parrat.	Sir Anthony Brown.
Mr. Norice.	Mr. Drury.

These in all ran six Courses a-piece at Tilt against the Challengers, and accomplished their Courses right-well, and so departed again.

5. There were sent to Guisnes Sir Richard Cotton, and Mr. Bray, to take view of Calais, Guisnes, and the Marches; and with the advice of the Captain and Engineers, to de-

vise some amendment, and thereupon to make me Certificate, and upon mine Answer to go further to the Matter.

4. It was appointed, that if Mr. Stanhop left Hull, then that I should no more be charged therewith, but that the Town should take it, and should have 40*l.* a Year for the repairing of the Castle.

2. I received Letters out of Ireland, which appear in the Secretary's Hand, and thereupon the Earldom of Thowmount was by Me given from O-Brians Heirs, whose Father was dead, and had it for term of Life, to Donnas Baron of Ebrecan, and his Heirs Males.

3. Also Letters were written of Thanks to the Earls of Desmond and Clanrikard, and to the Baron of Dunganan.

3. The Emperor's Ambassador moved me several times that my Sister Mary might have Mass, which with no little reasoning with him was denied him.

6. The foresaid Challengers came into the Tournay, and the foresaid Defendants entred in after, with two more with them, Mr. Terill, and Mr. Robert Hopton, and fought right-well, and so the Challenge was accomplished.

The same Night was first of a Play, after a Talk between one that was called Riches, and the other Youth, whether of them was better. After some pretty Reasoning, there came in six Champions of either side.

On *Youth's* side came,	On *Riches* side,
My Lord Fitzwater.	My Lord Fitzwarren.
My Lord Ambrose.	Sir Robert Stafford.
Sir Anthony Brown.	Mr. Courtney.
Sir William Cobham.	Mr. Digby.
Mr. Cary.	Mr. Hopton.
Mr. Warcop.	Mr. Hungerford.

All these fought two to two at Barriers in the Hall. Then came in two apparalled like Almains, the Earl of Ormond and Jaques Granado, and two came in like Friars, but the Almains would not suffer them to pass till they had fought; the Friars were Mr. Drury and Thomas Cobham. After this followed two Masques, one of Men, another of Women.

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Then a Banquet of 120 Dishes. This day was the end of Christmass.

7. I went to Deptford to dine there, and broke up the Hall.

8. Upon a certain Contention between the Lord Willowby, and Sir Andrew Dudley Captain of Guisnes, for their Jurisdiction, the Lord Willowby was sent for to come over, to the intent the Controversy might cease, and Order might be taken.

12. There was a Commission granted to the Earl of Bedford, to Mr. Vicechamberlain, and certain others, to call in my Debts that were owing Me, and the days past; and also to call in these that be past when the days be come.

17. There was a Match run between six Gentlemen of a side at Tilt.

Of one Side,	*Of the other Side,*
The Earl of Warwick.	The Lord Ambrose.
The Lord Robert.	The Lord Fitzwater.
Mr. Sidney.	Sir Francis Knollis.
Mr. Novel.	Sir Anthony Brown.
Henry Gates.	Sir John Parrat.
Anthony Digby.	Mr. Courtney.

These wan by four Taintes.

18. The French Ambassador moved, That We should destroy the Scotch part of the Debatable Ground as they had done Ours. It was answered: 1. The Lord Coniers that made the Agreement, made it none otherwise but as it should stand with his Superiour's Pleasure: whereupon the same Agreement being misliked, because the Scotch part was much harder to overcome, word was sent to stay the Matter. Nevertheless the Lord Maxwell did, upon malice to the English Debatablers, over-run them; whereupon was concluded, That if the Scots will agree it, the Ground should be divided; if not, then shall the Scots waste their Debatablers, and we Ours, commanding them by Proclamation to depart.

This day the Stiliard put in their Answer to a certain Complaint that the Merchant-Adventurers laid against them.

19. The Bishop of Ely, Custos Sigilli, was made Chancellor, because as Custos Sigilli, he could execute nothing in the Parliament that should be done, but only to Seal ordinary things.

21. Removing to Westminster.

22. The Duke of Somerset had his Head cut off upon Tower-hill, between eight and nine a Clock in the morning.

16. Sir William Pickering delivered a Token to the Lady Elizabeth, a fair Diamond.

18. The Duke of Northumberland having under him 100 Men of Arms, and 100 Light-Horse, gave up the keeping of 50 Men at Arms to his Son the Earl of Warwick.

23. The Sessions of Parliament began.

24. John Gresham was sent over into Flanders, to shew to the Foulcare, to whom I owed Mony, that I would defer it; or if I paied it, pay it in English, to make them keep up their French Crowns, with which I minded to pay them.

25. The Answer of the Stiliard was delivered to certain of my Learned Council to look on and oversee.

27. Sir Ralph Vane was condemned of Felony in Treason, answering like a Ruffian.

Paris arrived with Horses, and shewed how the French King had sent Me six Cortalls, two Turks, a Barbary, two Gennets, a stirring Horse, and two little Mules, and shewed them to Me.

29. Sir Thomas Arundel was likewise cast of Felony in Treason, after long controversie, for the Matter was brought in Trial by seven of the Clock in the morning.

28. At noon the Inquest went together; they sat shut up in a House together, without Meat or Drink, because they could not agree all that Day, and all that Night.

29. This day in the morning they did cast him.

February.

2. There was a King of Arms made for Ireland, whose Name was Ulster, and his Province was all Ireland; and he was the fourth King of Arms, and the first Herauld of Ireland.

The Emperor took, the last month and this, a Million of pounds in Flanders.

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6. It was appointed that Sir Philip Hobbey should go to the Regent, upon pretence of ordering of Quarrels of Merchants, bringing with him 63000*l.* in French Crowns to be paid in Flanders at Antwerp, to the Schortz and their Family, of Debts I owed them, to the intent he might dispatch them both under one.

6. Sir Miles Partridge was condemned of Felony for the Duke of Somerset's Matter, for he was one of the Conspirators.

8. Fifty Men at Arms appointed to Mr. Sadler.

9. John Beaumont, Master of the Rolls, was put in Prison for forging a false Deed from Charles Brandon Duke of Suffolk, to the Lady Ann Powis, of certain Lands and Leases.

10. Commission was granted out to 32 Persons, to examine, correct, and set forth the Ecclesiastical Laws.

The Persons Names were these.

The Bishops.	*The Divines.*	*Civilians.*
Canterbury.	Taylor of Lincoln.	Mr. Secretary Petre.
Ely.	Tylor of Hadlee.	Mr. Secretary Cicil.
London.	Mr. Cox, Almoner.	Mr. Traherne.
Winchester.	Sir John Cheek.	Mr. Red.
Exeter.	Sir Anthony Cook.	Mr. Coke.
Bath.	Petrus Martyr.	May, Dean of Paul's.
Glocester.	Joannes Alasco.	Skinner.
Rochester.	Parker of Cambridge.	

Lawyers.

Justice Broomley.	Goodrick.	Lucas.
Justice Hales.	Stamford.	Gawdy.
Gosnald.	Carel.	

10. Sir Philip Hobbey departed with somewhat more Crowns than came to 53500 and odd Livers, and had authority to borrow, in my Name, of Lazarus Tuker 10000*l.* Flemish, at 7 per Cent. for six months, to make up the Pay, and to employ that that was in Bullion, to bring over with him; also to carry 3000 Merks weight upon a Licence

the Emperor granted the Scheitz which they did give me. After that to depart to Bruges, where the Regent lay, and there to declare to her the Griefs of my Subjects.

11. There was delivered of Armour, by John Gresham Merchant, 1100 pair of Corslets and Horsemen-harnesses, very fair.

14. It was appointed that the Jesus of Lubeck, a Ship of 800 Tun, and the Mary Gouston of 600 Tun, should be let out for a Voyage to Merchantmen for a 1000*l.* they at the Voyage to Levants-end to answer the Tackling, the Ship, the Ordnance, Munition, and to leave it in that case they took it. Certain others of the worst of my Ships were appointed to be sold.

9. Proclamation was made at Paris, that the Bands of the Dolphine, the Duke of Vendosme, the Count d'Anguien, the Constable of France, the Duke de Guise, and d'Aumale, the Count de Sancerres, the Mareschal S. Andrew, Monsieur de Jarnac and Tavennes, should, the 15th day of March, assemble at Troyes in Champaign to resist the Emperor. Also that the French King would go thither in Person, with 200 Gentlemen of his Houshold, and 400 Archers of his Guard.

16. The French King sent his Secretary de Lausbespine to declare this Voyage to him, * and to desire him to take pains to have Mr. Pickering with him, and to be a Witness of his Doings.

* This is imperfect.

19. Whereupon it was appointed, that he should have 2000 Crowns for his Furnishment, besides his Diet, and Barnabe 800.

20. The Countess of Pembrook died.

18. The Merchant-Adventurers put in their Replication to the Stiliards Answer.

23. A Decree was made by the Board, that upon knowledg and information of their Charters, they had found: First, That they were no sufficient Corporation. 2. That their Number, Names, and Nation, was unknown. 3. That when they had forfeited their Liberties, King Edward the 4th did restore them on this condition, That they should colour no Strangers Goods, which they had done. Also that whereas in the beginning they shipped not past 8 Clothes, after 100, after 1000, after that 6000; now in

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their Name was shipped 44000 Clothes in one Year, and but 1100 of all other Strangers. For these Considerations sentence was given, That they had forfeited their Liberties, and were in like case with other Strangers.

28. There came Ambassadors from Hamburgh, and Lubeck, to speak on the behalf of the Stiliard Merchants.

29. A Fleming would have searched the Falcon for Frenchmen, the Falcon turned, shot off, boarded the Fleming, and took him.

Paiment was made of 63500*l.* Flemish to the Foulcare, all saving 6000*l.* which he borrowed in French Crowns by Sir Philip Hobbey.

March.

2. The Lord of Burgaveny was committed to Ward for striking the Earl of Oxford in the Chamber of presence.

The Answer for the Ambassadours of the Stiliard was committed to the Lord Chancellor, the two Secretaries, Sir Robert Bowes, Sir John Baker, Judge Montague, Griffith Sollicitor, Gosnald, Goodrick, and Brooks.

3. It was agreed, for better dispatch of things, certain of the Council, with others joined with them, should overlook the Penal Laws, and put certain of them in execution. Others should answer Suitors; Others should oversee my Revenues, and the Order of them; also the superfluous Paiments heretofore made. Others should have Commission for taking away superfluous Bullwarks.

First, Order was given for defence of the Merchants, to send four Barques and two Pinaces to the Sea.

4. The Earl of Westmoreland, the Lord Wharton, the Lord Coniers, Sir Tho. Palmer, and Sir Tho. Chaloner, were appointed in Commission to meet with the Scotch Ambassadors, for equal division of the Ground that was called the Debatable.

6. The French Ambassador declared to the Duke of Northumberland, how the French King had sent him a Letter of Credit for his Ambassadry. After delivery made of the Letter, he declared how Duke Maurice of Saxony, the Duke of Mecklenburgh, the Marquess of Brandenburgh, the Count of Mansfield, and divers other Princes of Germany, made a League with his Master Offensive and

Defensive; the French to go to Strasburg, with 30000 Footmen, and 8000 Horsemen; the Almains to meet with them there the 25th of this month, with 15000 Footmen, and 5000 Horsemen. Also the City of Strasburg had promised them Victual, and declared how the French would send me Ambassadors to have Me into the same League. Also that the Marquess of Brandenburg, and Count of Mansfield, had been privately conveied to the French King's Presence, and were again departed to leavy Men; and he thought by this time they were in the Field.

10. He declared the same thing to Me in the same manner.

9. It was consulted touching the Marts, and it was agreed that it was most necessary to have a Mart in England for the enriching of the same to make it the more famous, and to be less in other Mens danger, and to make all things better cheap, and more plentiful. The time was thought good to have it now, because of the Wars between the French King and the Emperor. The Places were the meetest, Hull for the East parts. Southampton for the South Parts of England, as appeareth by two Bills in my Study. London also was thought no ill place, but it was appointed to begin with the other two.

11. The Bills put up to the Parliament were over-seen, and certain of them were for this time thought meet to pass and to be read, other of them for avoiding tediousness to be omitted, and no more Bills to be taken.

15. Those that were appointed Commissioners for the Requests, or for the execution of Penal Laws, or for overseeing of the Courts, received their Commissions at my Hand.

18. It was appointed, that for the paiment of 14000*l.* in the end of April, there should be made an Anticipation of the Subsidy of London, and of the Lords of my Council, which should go near to pay the same with good Provision.

20. The French Ambassador brought me a Letter of Credit from his Master, and thereupon delivered me the Articles of the League betwixt the Germans and him, desiring Me to take part of the same League; which Articles I have also in my Study.

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23. The Merchants of England having been long staied, departed, in all about 60 Sail, the Woolfleet, and all to Antwerp. They were countermanded because of the Mart, but it was too late.

24. Forsomuch as the Exchange was stayed by the Emperor to Lions, the Merchants of Antwerp were sore afraid; and that the Mart could not be without Exchange, liberty was given to the Merchants to exchange and rechange Mony for Mony.

26. Henry Dudley was sent to the Sea with four Ships, and two Barks, for defence of the Merchants, which were daily before robbed; who, as soon as he came to the Sea, took two Pirats Ships and brought them to Dover.

28. I did deny, after a sort, the Request to enter into War, as appeareth by the Copy of my Answer in the Study.

29. To the intent the Ambassador might more plainly understand My meaning, I sent Mr. Hobbey and Mr. Mason to him, to declare him mine intent more amply.

31. The Commissioners for the Debatable of the Scotch side, did deny to meet, except a certain Castle, or Pile, might be first razed; whereupon Letters were sent to stay our Commissioners from the Meeting till they had further word.

10. Duke Maurice mustered at Artnstat in Saxony all his own Men, and left Duke August, the Duke of Anhault, and the Count of Mansfield, for defence of his Country, chiefly for fear of the Bohemians. The Young Lansgrave, Reiffenberg, and others, mustered in Hassen.

14. The Marquess Albert of Brandenburg mustered his Men two leagues from Erdfort, and after entered the same, receiving of the Citizens a Gift of 20000 Florins; and he borrowed of them 60000 Florins, and so came to Steinfurt, where Duke Maurice and all the German Princes were assembled.

April.

2. I fell sick of the Measels and Small Pox.

4. Duke Maurice, with his Army, came to Augusta; which Town was at the first yielded to him, and delivered into his Hands, where he did change certain Officers, restored their Preachers, and made the Town more free.

5. The Constable, with the French Army, came to Metz,

which was within two days yielded to him, where he found great provision of Victuals, and that he determined to make the Staple of Victual for his Journey.

8. He came to a Fort wherein was an Abbey called Gocoza, and that Fort abide 80 Cannon-shot; at length came to a Parley, where the Frenchmen got in and won it by Assault, slew all, saving 115, with the Captain, whom he hanged.

9. He took a Fort called Maranges, and razed it.

12. The French King came to Nancy to go to the Army, and there found the Dutchess and the young Duke of Lorrain.

13. The Mareschal St. Andrew, with 200 Men of Arms, and 2000 Foot-men, carried away the young Duke, accompanied with few of his old Men, toward France, to the Dolphin, which lay at Rhemes, to the no little discontentation of his Mother the Dutches. He fortified also divers Towns in Lorrain, and put in French Garisons.

14. He departed from Nancy to the Army, which lay at Metz.

7. Monsieur Senarpon gave an overthrow to the Captain of St. Omers, having with him 600 Foot-men, and 200 Horse-men.

15. The Parliament broke up, and because I was sick, and not able to go well abroad as then, I signed a Bill containing the Names of the Acts which I would have pass; which Bill was read in the House. Also I gave Commission to the Lord Chancellor, two Arch-Bishops, two Bishops, two Dukes, two Marquesses, two Earls, and two Barons, to dissolve wholly this Parliament.

18. The Earl of Pembrook surrendered his Mastership of the Horse, which I bestowed on the Earl of Warwick.

19. Also he left 50 of his Men of Arms, of which 25 were given to Sir Philip Hobbey, and 25 to Sir John Gates.

21. It was agreed that Commissions should go out for to take certificate of the superfluous Church Plate to Mine use, and to see how it hath been embezeled.

The French Ambassador desired, That forasmuch as it was dangerous carrying of Victual from Bolleign to Ard by Land, that I would give license to carry by Sea to Calais, and from Calais to Ard, in my Ground.

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22. The Lord Paget was degraded from the Order of the Garter for divers his Offences, and chiefly because he was no Gentleman of Blood, neither of Father-side nor Mother-side.

Sir Anthony St. Leiger, which was accused by the Bishop of Dublin for divers brawling Matters, was taken again into the Privy-Chamber, and sat among the Knights of the Order.

23. Answer was given to the French Ambassador, that I could not accomplish his Desire, because it was against my League with the Emperor.

24. The Order of the Garter was wholly altered, as appeareth by the new Statutes. There were elected Sir Andrew Dudley, and the Earl of Westmoreland.

26. Monsieur de Couriers came from the Regent, to desire that her Fleet might safely, upon occasion, take harbour in my Havens. Also he said, he was come to give order for redressing all Complaints of our Merchants.

25. Whereas it was appointed that the 14000*l.* that I owed in the last of April, should be paied by the anticipation of the Subsidy of London, and of the Lords, because to change the same over-Sea, was loss of the sixth part of the Mony I did so send over. Stay was made thereof, and the paiment appointed to be made over of 20000*l.* Flemish, which I took up there 14 *per Cent.* and so remained 6000*l.* to be paid there the last of May.

30. Removing to Greenwich.

28. The Charges of the Mints were diminished 1400*l.* and there was left 600*l.*

18. King Ferdinando, Maximilian his Son, and the Duke of Bavaria, came to Linx, to treat with Duke Maurice for a Peace; where Maurice declared his Griefs.

16. Duke Maurice's Men received an overthrow at Ulms; Marquess Albert spoiled the Country, and gave them a day to answer.

31. A Debt of 14000*l.* was paied to the Foulcare.

May.

1. The Stilyard-men received their Answer; which was, to confirm the former Judgment of my Council.

2. A Letter was sent to the Foulcare from my Council

to this effect; That I have paied 63000*l.* Flemish in February, and 14000 in April, which came to 77000 Flemish, which was a fair Sum of Mony to be paied in one Year, chiefly in this busy World, whereas it is most necessary to be had for Princes. Besides this, That it was thought Mony should not now do him so much pleasure as at another time peradventure. Upon these Considerations they had advised Me to pay but 5000*l.* of the 45000 I now owe, and so put over the rest according to the old Interest, 14 *per Cent.* with which they desired him to take patience.

4. Monsieur de Couriers received his Answer, which was, That I had long agoe given order that the Flemish Ships should not be molested in my Havens, as it appeareth, because Frenchmen chasing Flemings into my Havens, could not get them because of the rescue they had, but that I thought it not convenient to have more Ships to come into my Havens than I could well rule and govern. Also a note of divers Complaints of my Subjects was delivered to him.

10. Letters were sent to my Ambassadors, That they should move to the Princes of Germany, to the Emperor, and to the French King, That if this Treaty came to any effect or end, I might be comprehended in the same.

Commission was given to Sir John Gates, Sir Robert Bowes, the Chancellor of the Augmentation, Sir Walter Mildmay, Sir Richard Cotton, to sell some part of the Chauntry Lands, and of the Houses, for the paiment of my Debts, which was 251000*l.* Sterling at the least.

Taylor, Dean of Lincoln, was made Bishop of Lincoln.

Hooper, Bishop of Glocester, was made Bishop of Worcester and Glocester.

Story, Bishop of Rochester, was made Bishop of Chichester.

Sir Robert Bowes was appointed to be made Master of the Rolls.

Commandment was given to the Treasurers, that nothing of the Subsidy should be disbursed but by Warrant from the Board; and likewise for our Lady-day Revenues.

14. The Baron of the Exchequer, upon the surrender made by Justice Lister, was made Chief-Justice, the Attorney Chief-Baron, the Sollicitor-General Attorney, and

PART II. the Sollicitor of the Augmentation, Gosnold, General-Sollicitor, and no more Sollicitor to be in the Augmentation Court. Also there were appointed eight Serjeants of the Law against Michaelmas next coming.

Gaudy.
Stamford.
Carell, &c.

16. The Muster was made of all the Men at Arms, saving 50 of Mr. Sadlers, 25 of Mr. Vicechamberlains, and 25 of Sir Philip Hobbey's, and also of all the Pensioners.

17. The Progress was appointed to be by Dorchester to Pool in Dorsetshire, and so through Salisbury homeward to Windsor.

18. It was appointed Mony should be cried down in Ireland after a Pay, which was of Mony at Midsummer next; in the mean season the thing to be kept secret and close. Also that Pirry, the Mintmaster, taking with him Mr. Brabazon, chief Treasurer of the Realm, should go to the Mines and see what profit may be taken of the Oar the Almains had digged in a Mine of Silver; and if it would quit cost, or more, to go forward withal, if not, to leave off and discharge all the Almains.

Also that of 500 of the 2000 Souldiers there being, should be cut off, and as many more as would go and serve the French King, or the Emperor, leaving sufficient at Home, no Fortifications to be made also yet for a time, in no place unfortified; and many other Articles were concluded for Ireland.

20. Sir Richard Wingfield, Rogers, and ——— were appointed to view the State of Portsmouth, and to bring again their Opinions concerning the fortifying thereof.

4. The French King having passed the Straits of Lorrain, came to Savern, four miles from Strasburg, and was victualled by the Country, but denied passage through their Town.

21. Answer came from the Foulcare, That for the deferring of 30000*l.* parcel of 45 Troas, he was content; and likewise August Py, so he might have paied him 20000*l.* as soon as might be.

22. It was appointed, that forasmuch as there was much

disorder on the Marches on Scotland-side, both in my Fortifications of some Places, and negligent looking to other Forts, the Duke of Northumberland, general Warden thereof, should go down and view it, and take order for it, and return home with speed. Also a pay of 10000*l.* to go before him.

23. It was appointed that these Bands of Men of Arms should go with me this Progress.

Lord Treasurer	30	Lord Admiral	15
Lord Great Master	25	Lord Darcy	30
Lord Privy-Seal	30	Lord Cobham	20
Duke of Suffolk	25	Lord Warden	20
Earl of Warwick	25	Mr. Vicechamberlain	15
Earl of Rutland	15	Mr. Sadler	10
Earl of Huntington	25	Mr. Sidney	10
Earl of Pembrook	50		

26. It was appointed that Thomas Gresham should have paied him out of the Mony that came of my Debts 7000*l.* for to pay 6800*l.* the last of the month, which he received the same Night.

28. The same Thomas Gresham had 9000*l.* paid him toward the paiment of 20000*l.* which the Foulcare required to be paied at the Passmart, for he had taken by Exchange from hence 5000*l.* and odds, and 10000*l.* he borrowed of the Scheits, and ten of Lazarus Tukkar. So there was in the whole 25, of which was paid the last of April 14, so there remained 11000, and 9000*l.* which I now made over by Exchange, which made 20000*l.* to pay the Foulcare with.

30. I received Advertisement from Mr. Pickering, that the French King went from Savern to Aroumashes, which was yielded to him; from this to Leimsberg, and so towards Spires, his Army to be about 20000 Footmen, and 8000 Horsemen, well appointed, besides Rascals. He had with him 50 pieces of Artillery, of which were 26 Cannons, and six Organs, and great number of Boots. From Leimsberg, partly doubting Duke Maurice's meaning, partly for lack of Victual; and also because he had word that the Regent's Army, of which were Guides the Count de Egmont, Monsieur de Rie, Martin Vanrouse, and the Duke of Holest, to the number of 16000 Footmen, and 6000

PART II. Horsemen, had invaded Champaign, and fortified Aschenay; he retired homeward till he came to Striolph, and there commanded all unprofitable Carriage and Men should depart to Chalons, and sent to the Admiral to come to him with 6000 Swissers, 4000 Frenchmen, 1500 Horsemen, and 30 pieces of Ordnance, meaning, as it was thought, to do some Enterprise about Luxemburg, or to recover Aschenay which the Regent had fortified. There died in this Journey 2000 Men for lack of good Victual; for eight days they had but Bread and Water, and they had marched 60 Dutch miles at the least, and past many a Streight, very painfully and laboursomly.

19. Duke Maurice coming from Auspurg in great hast, came this day to the first Passage called the Clowse, which the Emperor had caused to be strongly fortified and victualled, a passage thorough an Hill, cut out artificially in the way to Inspurg, and there was a strong Bulwark made hard by it, which he wan, after a long fight within an hour and an half by Assault, and took and slew all that were within. And that Night he marched through that Hill into a Plain, where he looked for to see twelve Ensigns of Lansknights of his Enemies, but they retired to the second Streight, and yet divers of them were both slain and taken; and so that Night he lodged in the Plain, at the entry of the second Passage, where there were five Forts and one Castle, which with Ordnance slew some of Duke Maurice's Men.

20. This morning the Duke of Mecklenburg, with 3000 Footmen, cast a Bridg over a River five miles beneath the Sluce, and came and gave assault behind the Sluce, and Duke Maurice gave assault in the Face, and the Countrymen of Tirol, for hate of the Spaniards, helped Duke Maurice, so that five Forts were won by Assault, and the Castle yielded upon condition to depart, not to serve in three months after the Emperor. In this Enterprise he slew and took 3000 and 500 Persons, and 23 pieces of Artillery, and 240000 S.

The Emperor hearing of this, departed by Night from Inshpruk, forty miles that Night in Post; he killed two of his Gennets, and rode continually every Night, first to Brixinium; and after for doubt of the Cardinal of Ferrara's Army, turned to Villucho in Carinthia. The 30th of May,

tarrying for the Duke d'Alva, who should come to him with 2000 Spaniards, and 3000 Italians that came from Parma. Also the Emperor delivered Duke Frederic from Captivity, and sent him through Bohemia into Saxony, to raise a Power against Duke Maurice's Nephew.

22. Duke Maurice, after that Hala and divers other Towns about Inshpruk in Tirol had yielded, came to Inshpruk, and there caused all the Stuff to be brought to the Market-place, and took all that pertained to Imperialists as confiscate, the rest he suffered the Townsmen to enjoy. He took there fifty pieces of Ordnance, which he conveied to Ausburg, for that Town he fortified, and made it his Staple of Provision.

Certain Things which the Commissioners for the Requests shall not meddle withal.

First, Suits for Lands.

Secondly, Suits for Forfeits, amounting to more than 40*l.* value.

Thirdly, Suits for Pensions.

Fourthly, Reversions of Farms, which have more than one Year to come.

Fifthly, Leases of Manours.

Sixthly, Leases for more than 21 Years.

Seventhly, No Offices of special Trust in Reckonings of Mony, as Customers, Comptrollers, Surveyors, Receivers, Auditors, Treasurers, and Chancellors, &c. to be given otherwise than *durante beneplacito.* Also all Mint-masters, and others that have a doing in the Mint, and such-like. The Bishops, Judges, and other Officers of Judgment, *quam diu se bene gesserit.* Balliwicks, Stewardships, keeping of Parks and Houses, &c. to be granted during Life.

Eighthly, Suits for forgivement of Debts.

Ninthly, Releasing of Debts to be paid.

Tenthly, Suits for Mony, to the intent to pay Debts they owe elsewhere.

Eleven, Suits to buy Land.

Twelve, Suits for Licenses, to carry over Gold, Silver, Lead, Leather, Corn, Wood, &c. that be things unlawful.

Thirteen, Unresidence upon Benefices.

They shall meddle with Baliewicks and Stewardships,

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during Leases for 21 Years; Forfeits under 40*l.* Receiverships, Woodwardships, Surveyorships, &c. during pleasure. Instalments of days for Debts. To those Gentlemen that have well-served, Fee-Farms to them and their Heirs Males of their Body, paying their Rent, and discharging the Annuities due to all Officers touching the same. Keeping of Houses and Parks, ordinary Offices, as Yeomen of the Crown, the Houshold Offices, &c.

June.

2. Sir John Williams, who was committed to the Fleet for disobeying a Commandment given to him for not paying any Pensions, without not making my Council privy, upon his submission was delivered out of Prison.

4. Beamont Master of the Rolls, did confess his Offences, who in his Office of Wards had bought Land with my Money, had lent it, and kept it from Me, to the value of 9000*l.* and above, more than this twelve month, and 11000 in Obligations, how he being Judg in the Chancery between the Duke of Suffolk and the Lady Powis, took her Tittle, and went about to get it into his Hands, paying a Sum of Mony, and letting her have a Farm of a Manour of his, and caused an Indenture to be made falsly, with the old Duke's counterfeit Hand to it; by which he gave these Lands to the Lady Powis, and went about to make twelve Men perjured. Also how he had concealed the Felony of his Man to the Sum of 200*l.* which he stole from him, taking the Mony into his own hand again. For these Considerations he surrendered into my Hands all his Offices, Lands, and Goods, moveable and unmoveable, toward the paiment of this Debt, and of the Fines due to these particular Faults by him done.

6. The Lord Paget, Chancellor of the Dutchy, confessed how he, without Commission, did sell away my Lands and great Timber-Woods; how he had taken great Fines of my Lands, to his said particular Profit and Advantage, never turning any to my Use or Commodity; how he made Leases in Reversion for more than 21 Years. For these Crimes, and other-like recited before, he surrendred his Office, and submitted himself to those Fines that I or my Council would appoint to be levied of his Goods and Lands.

7. Whaley, Receiver of York-shire, confessed how he lent my Mony upon Gain and Lucre; how he paied one Years Revenue over, with the Arrearages of the last; how he bought mine own Land with my own Mony; how in his Accompts he had made many false Suggestions; how at the time of the fall of Mony, he borrowed divers Sums of Mony, and had allowance for it, after by which he gained 500*l.* at one crying down, the whole Sum being 2000*l.* and above. For these and such-like Considerations he surrendred his Office, and submitted to Fines which I or my Council should assign him, to be levied of his Goods and Lands.

8. The Lords of the Council sat at Guild-hall in London, where in the presence of a thousand People, they declared to the Mayor and Brethren their sloathfulness in suffering unreasonable prices of Things, and to Craftsmen their willfulness, &c. telling them, That if upon this Admonition they did not amend, I was wholly determined to call in their Liberties as confiscate, and to appoint Officers that should look to them.

10. It was appointed that the Lord Gray of Wilton should be pardoned of his Offences, and delivered out of the Tower.

Whereas Sir Philip Hobbey should have gone to Calais with Sir Richard Cotton, and William Barnes Auditor, it was appointed Sir Anthony St. Legier, Sir Richard Cotton, and Sir Thomas Mildmay, should go thither, carrying with them 10000*l.* to be received out of the Exchequer.

Whereas it was agreed that there should be a Pay now made to Ireland of 5000*l.* and then the Mony to be cried down, it was appointed that 3000 weight which I had in the Tower, should be carried thither, and coined at 3 Denar. fine; and that incontinent the Coin should be cried down.

12. Because Pirry tarried here for the Bullion, William Williams Essay-Master was put in his place, to view the Mines with Mr. Brabazon, or him whom the Deputy should appoint.

13. Banester and Crane, the one for his large Confession, the other because little Matter appeared against him, were delivered out of the Tower.

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16. The Lord Paget was brought into Star-Chamber, and there declared effectuously his submission by word of Mouth, and delivered it in writing.

Beaumont who had before made his Confession in writing, began to deny it again; but after being called before my Council, he did confess it again, and there acknowledged a Fine of his Land, and signed an Oligation in surrender of all his Goods.

17. Monsieur de Couriers took his leave.

2. The French King won the Castle of Robdemac. Certain Horsemen of the Regents came and set upon the French King's Baggage, and slew divers of the Carriers, but at length, with some loss of the Frenchmen, they were compelled to retire. The French King won Mount St. Ann.

4. The French King came to Deuvillars, which was a strong Town, and besieged it, making three Breaches.

12. The Town was yielded to him, with the Captain. He found in it 2500 Footmen, 200 Horsemen, 63 great Brass-pieces, 300 Hagbuts of Croke, much Victual, and much Ammunition, as he did write to his Ambassador.

19. It was appointed that the Bishop of Durham's Matter should stay till the end of the Progress.

20. Beaumont in the Star-Chamber confessed, after a little sticking upon the Matter, his Faults, to which he had put to his Hand.

22. It was agreed that the Bands of Men of Arms, appointed to Mr. Sidney, Mr. Vicechamberlain, Mr. Hobbey, and Mr. Sadler, should not be furnished, but left off.

25. It was agreed, that none of my Council should move Me in any Suit of Land for Forfeits above 20*l.* for Reversion of Leases, or other extraordinary Suits, till the State of my Revenues were further known.

15. The French King came to a Town standing upon the River of Mosa, called Yvoire, which gave him many hot Skirmishes.

18. The French King began his Battery to the Walls.

14. The Townsmen of Mountmedy gave a hot Skirmish to the French, and slew Monsieur de Toge's Brother, and many other Gentlemen of the Camp.

12. The Prince of Salerno, who had been with the

French King to treat with him touching the Matter of Naples, was dispatched in Post with this Answer, That the French King would aid him with 13000 Footmen, and 1500 Horsemen in the French Wages, to recover and conquer the Kingdom of Naples; and he should marry, as some said, the French King's Sister, Madam Margaret. The Cause why this Prince rebelled against the Emperor, was, partly the uncourteous handling of the Viceroy of Naples, partly Ambition.

The Flemings made an Invasion into Champaign, in so much that the Dolphin had almost been taken; and the Queen lying at Chalons, sent some of her Stuff toward Paris.

Also another Company took the Town of Guise, and spoiled the Country.

22. Monsieur de Tallie was sent to raise the Arrierbands and Legionars of Picardy and Champaign, to recover Guise, and invade Flanders.

27. Removing to Hampton-Court.

30. It was appointed that the Statds should have this Answer, That those Clothes which they had bought to carry over to the Sum of 2000 Clothes and odd, should be carried at their old Custom, so they were carried within six weeks; and likewise all Commodities they brought in till our Lady-day in Term next, in all other Points, the old Decree to stand, till by a further communication the Matter should be ended and concluded.

The Lord Paget was licensed to tarry at London, and there-abouts, till Michaelmass, because he had no Provision in his Country.

26. Certain of the Heraulds, Lancaster and Portcullis, were committed to Ward, for counterfeiting Clarencieux Seal to get Mony by giving of Arms.

23. The French King having received divers Skirmishes of the Townsmen, and chiefly two; in the one, they slew the French Light-horse, lying in a Village by the Town; in the other, they entred into the Camp, and pulled down tents; which two Skirmishes were given by the Count of Mansfield Governour of the Town. And the Duke of Luxemburg and his 300 Light-horse, understanding by the Treason of four Priests, the weakest part of the Town,

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so affrighted the Townsmen and the Flemish Souldiers, that they by threatenings, compelled their Captain the Count, that he yielded himself and the Gentlemen Prisoners, the Common-Souldiers to depart with white Wands in their Hands. The Town was well Fortified, Victualled, and Furnished.

24. The Town of Mountmedy yielded to the French King, which before had given a hot Skirmish.

July.

4. Sir John Gates Vicechamberlain was made Chancellor of the Duchy.

7. Removing to Oatlands.

5. The Emperor's Ambassador delivered the Regent's Letter, being of this effect; That whereas I was bound by a Treaty with the Emperor, made *Anno Dom.* 1542, at Dotrecht, That if any Man did Invade the two Countries, I should help him with 5000 Footmen, or 700 Crowns a day during four months, and make War with him within a month after the Request made; and now the French King had invaded Luxemburg, desiring my Men to follow the Effect of the Treaty.

7. The Names of the Commissioners was added, and made more, both in the Debts, the surveying of the Courts, the Penal Laws, &c. and because my Lord Chamberlain, my Lord Privy-Seal, Mr. Vice-chamberlain, and Mr. Secretary Petre, went with me this Progress.

8. It was appointed that 50 pound weight of Gold should be coined after the new Standard, to carry about this Progress, which maketh 150*l.* Sterling.

9. The Chancellor of the Augmentation was willed to surcease his Commission, given him the third Year of our Reign.

3. Monsieur de Bossy, Grand Escuyer to the Emperor, was made General of the Army in the Low Countries, and Monsieur de Prat over the Horsemen.

10. It was appointed here, that if the Emperor's Ambassador did move any more for Help or Aid, this Answer should be sent him by two of my Council, That this Progress-time my Council was dispersed, I would move by

their Advise, and he must tarry till the Matter were concluded, and their Opinions heard. Also I had committed the Treaty to be considered by divers learned Men, &c. And if another time he would press Me, then answer to be made, That I trusted the Emperor would not wish Me, in these young Years, having felt them so long, to enter into them. How I had Amity sworn with the French King, which I could not well break; and therefore if the Emperor thought it so meet, I would be a Mean for a Peace between them, but not otherwise. And if he did press the Treaty, lastly to conclude, That the Treaty did not bind Me which my Father had made, being against the profit of my Realm and Country: and to desire a new Treaty to be made between Me and the Emperor in the last Wars. He answered, That he marvelled what We meant, for we are bound, quoth the Emperor, and not You. Also the Emperor had refused to fulfil it divers times, both in not letting pass Horses, Armour, Ammunition, &c. which were provided by Me for the Wars. As also in not sending Aid upon the Forraging of the Low-Country of Calais.

12. A Letter was written to Sir Peter Mentas, Captain of the Isle of Jersey, both to command him that Divine Service may there be used as in England; and also that he take heed to the Church-Plate that it be not stollen away, but kept safe till further Order be taken.

9. The French King came to the Town Aveins in Hainault, where after he had viewed the Town, he left it, and besieged a Pile called Tirlokbut; the Bailiff of the Town perceiving his departure, gave the Onset on his Rereward with 2000 Footmen, and 500 Horsemen, and slew 500 Frenchmen. After this, and the winning of certain Holds of little force, the French King returned into France, and divided his Army into divers good Towns to rest them, because divers were sick of the Flux, and such other Diseases, meaning shortly to increase his Power, and so to go forward with his Enterprise.

12. Frederick Duke of Saxony was released from his Imprisonment, and sent by the Emperor into his own Country, to the great rejoicing of all the Protestants.

5. The Emperor declared, That he would none of these Articles to which Duke Maurice agreed, and the King of

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the Romans also. The Copy of them remaineth with the Secretary Cecil.

Marquess Albert of Brandenburg did great harm in the Country of Franconia, burnt all Towns and Villages about Norimberg, and compelled them to pay to the Princes of his League 200000 Dollars, ten of the fairest pieces of Ordnance, and 150 Kintalls of Powder. After that he went to Frankfort, to distress certain Souldiers gathered there for the Emperor.

15. Removing to Guilford.

20. Removing to Petworth.

23. The Answer was made to the Emperor's Ambassador, touching the Aid he required, by Mr. Wotton, and Mr. Hobbey, according to the first Article *supra*.

24. Because the number of Bands that went with Me this Progress made the Train great, it was thought good they should be sent home, save only 150 which were pickt out of all the Bands. This was, because the Train was thought to be near 4000 Horse, which were enough to eat up the Country, for there was little Meadow nor Hay all the way as I went.

25. Removing to Londre, Sir Anthony Brown's House.

27. Removing to Halvenaker.

30. Whereas it had been before devised, that the New Fort of Barwick should be made with four Bulwarks; and for making of two of them, the Wall of the Town should be left open on the Enemies side a great way together, (which thing had been both dangerous and chargeable) it was agreed the Wall should stand, and two Slaughter-houses to be made upon it to scour the outer Courtins; a great Rampier to be made within the Wall, a great Ditch within that, another Wall within that, with two other Slaughter-Houses, and a Rampier within that again.

26. The Flemings entred in great numbers into the Country of Terovenne; whereupon 500 Men of Arms arose of Frenchmen, and gave the Onset on the Flemings, overthrew them, and slew of them 1435, whereof were 150 Horsemen.

31. It was appointed, on my Lord of Northumberland's Request, that he should give half his Fee to the Lord Wharton, and make him his Deputy-Warden there.

August.

2. Removing to Warblington.

3. The Duke of Guise was sent into Lorrain, to be the French King's Lieutenant there.

4. Removing to Waltham.

8. Removing to Portsmouth.

9. In the morning I went to Chaterton's Bullwark, and viewed also the Town; at afternoon went to see the Store-house, and there took a Boat and went to the wooden Tower, and so to Haselford. Upon viewing of which things, it there was devised two Forts to be made upon the entry of the Haven; one where Ridley's Tower standeth, upon the Neck that maketh the Camber; the other upon a like Neck standing on the other side the Haven, where stood an old Bullwark of Wood. This was devised for the strength of the Haven. It was meant, that that to the Town-side should be both stronger and larger.

10. Henry Dudley who lay at Portsmouth, with a warlike Company of 140 good Souldiers, was sent to Guisnes with his Men, because the Frenchmen assembled in these Frontiers in great numbers.

Removing to Tichfield, the Earl of Southampton's House.

14. Removing to Southampton.

16. The French Ambassador came to declare how the French King meant to send one that was his Lieutenant in the Civil Law, to declare which of our Merchants Matters have been adjudged on their side, and which against them, and for what Consideration.

16. Removing to Beuleu.

The French Ambassador brought news how the City of Siena had been taken by the French-side on St. James's day, by one that was called the Count Perigliano, and other Italian Souldiers, by Treason of some within the Town; and all the Garison of the Town, being Spaniards, were either taken or slain. Also how the Mareschal Brisac had recovered Saluzzo, and taken Verucca. Also how Villebone had taken Turnaham and Mountreville in the Low-Countrey.

18. Removing to Christ-Church.

21. Removing to Woodlands.

In this month, after long Business, Duke Maurice and

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the Emperor agreed on a Peace, but Marquess Albert of Brandenburg would not consent thereto, but went away with his Army to Spires and Worms, Colen and Treves, taking large sums of Mony of all Cities which he passed, but chiefly of the Clergy. Duke Maurice's Souldiers perceiving Marquess Albert would enter into no Peace, went almost all to the Marquess's Service; among which were Principal the Count of Mansfelt, Baron Haydeke, and a Colonel of 3000 Footmen, and 1000 Horsemen, called Reiffenberg; So that of 7000 which should been sent into Hungary against the Turks, there remained not 3000. Also the Duke of Wittenberg did secretly let go 2800 of the best Souldiers in Germany, to the Service of Marquess Albert, so that his Power was now very great.

Also in this month the Emperor departing from Villachia, came to Insbruk, and so to Monaco, and to Augusta, accompanied with 8000 Spaniards, and Italians, and a little Band of a few ragged Almains. Also in this month did the Turks win the City of Tamesino in Transilvania, and gave a Battel to the Christians, in which was slain Count Pallavicino, and 7000 Italians and Spaniards. Also in this month did the Turks Navy take the Cardinal of Trent's two Brethren, and seven Gallies, and had in chase 39 other. Also in this month did the Turks Navy Land at Terracina in the Kingdom of Naples; and the Prince of Salerno set forward with 4000 Gascoins, and 6000 Italians; and the Count Perigliano brought to his Aid 5000 Men of those that were at the Enterprise of Siena. Also the Mareschal Brisac won a Town in Piedmont called Bussac.

24. Removing to Salisbury.

26. Upon my Lord of Northumberland's return out of the North, it was appointed, for the better strengthning of the Marches, that no one Man should have two Offices; and that Mr. Sturley, Captain of Barwick, should leave the Wardenship of the East-Marches to the Lord Evers; and upon the Lord Coniers resignation, the Captainship of the Castle of Carlisle was appointed to Sir —— Gray, and the Wardenship of the West-Marches to Sir Richard Musgrave.

27. Sir Richard Cotton made Comptroller of the Houshold.

28. Removing to Wilton.

30. Sir Anthony Ancher was appointed to be Marshal of Calais, and Sir Edward Grimston Comptroller of Calais.

22. The Emperor being at Augusta, did banish two Preachers Protestants out of Augusta, under pretence that they preached seditiously, and left Mecardus the chief Preacher, and six other Protestant Preachers in the Town, giving the Magistrates leave to chuse others in their place that were banished.

29. The Emperor caused eight Protestant Citizens of the Town to be banished, of them that went to the Fair at Lintz, under pretence, that they taking Marquess Albert's part, would not abide his Presence.

September.

2. Removing to Wotisfunt, my Lord Sandes House.

5. Removing to Winchester.

7. From thence to Basing, my Lord Treasurer's House.

10. And so to Donnington-Castle besides the Town of Newbery.

12. And so to Reading.

15. To Windsor.

16. Stuckley being lately arrived out of France, declared, how that the French King being wholly persuaded that he would never return again into England, because he came away without leave, upon the apprehension of the Duke of Somerset his old Master, declared to him his Intent, That upon a Peace made with the Emperor, he meant to besiege Calais, and thought surely to win it by the way of Sandhills, for having Ricebank both to famish the Town, and also to beat the Market-place; and asked Stuckley's Opinion: When Stuckley had answered, he thought it impossible. Then he told him that he meant to Land in England, in an Angle thereof about Falmouth, and said the Bullwarks might easily be won, and the People were papistical; also that Monsieur de Guise at the same time should enter into England by Scotland-side, with the Aid of the Scots.

19. After long reasoning it was determined, and a Letter was sent in all haste to Mr. Morison, willing him to declare

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to the Emperor, That I having pity, as all other Christian Princes should have, on the Invasion of Christendom by the Turk, would willingly join with the Emperor, and other States of the Empire, if the Emperor could bring it to pass in some League against the Turk and his Confederates, but not to be aknown of the French King, only to say, That he hath no more Commission, but if the Emperor would send a Man into England, he should know more. This was done on intent to get some Friends. The reasonings be in my Desk.

21. A Letter was sent only to try Stuckley's Truth to Mr. Pickering, to know whether Stuckley did declare any piece of this Matter to him.

Barnabe was sent for home.

23. The Lord Gray was chosen Deputy of Calais in the Lord Willowby's Place, who was thought unmeet for it.

24. Sir Nicholas Wentworth was discharged of the Portership of Calais, and one —— Cotton was put into it. In consideration of his Age, the said Sir Nicholas Wentworth had 100*l.* Pension.

26. Letters were sent for the discharge of the Men of Arms at Michaelmass next following.

27. The young Lords Table was taken away, and the Masters of Requests, and the Serjeants of Arms, and divers other extraordinary Allowances.

26. The Duke of Northumberland, the Marquess of Northampton, the Lord Chancellor, Mr. Secretary Petre, and Mr. Secretary Cecil, ended a Matter at Eaton-College, between the Master and the Fellows; and also took order for the amendment of certain superfluous Statutes.

28. Removing to Hampton-Court.

29. Two Lawyers came from the French King to declare what things had passed with the Englishmen in the King's Privy-Council; what and why against them, and what was now in doing, and with what diligence. Which when they had eloquently declared, they were referred to London, where there should speak with them Mr. Secretary Petre, Mr. Wotton, and Sir Thomas Smith; whereby then was declared the Griefs of our Merchants, which came to the Sum of 50000*l.* and upwards; to which they gave little answer, but that they would make Report when they came

home, because they had yet no Commission, but only to declare us the Causes of things done.

The first day of this month the Emperor departed from Augusta towards Ulmes; and thanking the Citizens for their stedfast sticking to him in these perrilous Times, he passed by them to Strasburg, accompanied only with 4000 Spaniards, 5000 Italians, 12000 Almains, and 2000 Horsmen, and thanking also them of Strasburg for their goodwill they bore him, that they would not let the French King come into their Town, he went to Weysenberg, and so to Spires, and came thither the 23d of this month. Of which the French King being advertised, summoned an Army to Metz, and went thitherward himself; sent a Pay of three months to Marquess Albert, and the Rhinegrave and his Band; also willing him to stop the Emperor's Passage into these Low-Countries, and to fight with him.

27. The Matter of the Debatable was agreed upon, according to the last Instructions.

26. Duke Maurice, with 4000 Footmen and 1000 Horsemen, arrived at Vienna against the Turks.

21. Marquess Hans of Brandenburg, came with an Army of 13000 Footmen, and 1500 Horsemen, to the Emperor's Army; and many Almain Souldiers encreased his Army wonderfully, for he refused none.

October.

3. Because I had a pay of 48000*l.* to be paid in December, and had as yet but 14000 beyond Seas to pay it withal, the Merchants did give me a Loan of 40000*l.* to be paid by them the last of December, and to be repaied again by Me the last of March. The manner of levying this Loan was of the Clothes, after the rate of 20*s.* a Cloth, for they carried out at this Shipping 40000 Broad-Clothes. This Grant was confirmed the 4th day of this month, by a company assembled of 300 Merchant-Adventurers.

2. The Bullwarks of Earth and Boards in Essex, which had a continual allowance of Souldiers in them, were discharged, by which was saved presently 500*l.* and hereafter 700 or more.

4. The Duke D'alva, and the Marquess of Marigna, set forth with a great part of the Emperor's Army, having all

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the Italians and Spaniards with them, towards Treves, where the Marquess Albert had set ten Ensigns of Launce-Knights to defend it, and tarried himself with the rest of his Army at Landaw besides Spires.

6. Because Sir Andrew Dudley, Captain of Guisnes, had indebted himself very much by his Service at Guisnes; also because it should seem injurious to the Lord Willowby, that for the Contention between him and Sir Andrew Dudley, he should be put out of his Office, therefore it was agreed, That the Lord William Howard should be Deputy of Calais, and the Lord Gray Captain of Guisnes.

Also it was determined that Sir Nicholas Strelly should be Captain of the new Fort at Barwick, and that Alex. Brett should be Porter, and one Roksby should be Marshal.

7. Upon report of Letters written by Mr. Pickering, how that Stuckley had not declared to him, all the while of his being in France, no one word touching the Communication afore specified; and declared also how Mr. Pickering thought, and certainly advertised, that Stuckley never heard the French King speak no such word, nor never was in credit with him, or the Constable, save once, when he became an Interpreter between the Constable and certain English Pioneers, He was committed to the Tower of London.

Also the French Ambassador was advertised how we had committed him to Prison, for that he untruly slandered the King our good Brother, as other such Runnagates do daily the same. This was told him, to make him suspect the English Runnagates that be there. A like Letter was sent again to Mr. Pickering.

8. Le Seigneur de Villandry came in Post from the French King with this Message. First, That although Mr. Sidney's and Mr. Winter's Matters, were justly condemned; yet the French King, because they both were my Servants, and one of them about me, was content *gratuito* to give Mr. Sidney his Ship, and all the Goods in her; and Mr. Winter his Ship, and all his own Goods. Which Offer was refused, saying, We required nothing *gratuito*, but only Justice and Expedition. Also Villandry declared, That the King his Master, wished that an Agreement were

made between the Ordinances and Customs of England and France in Marine Affairs. To which was answered, that our Ordinances were nothing but the Civil Law, and certain very old Additions of the Realm; That we thought it reason not to be bound to any other Law than their old Laws, which had been of long time continued, and no fault found with them. Also Villandry brought forth two new Proclamations, which for things to come were very profitable for England, for which he had a Letter of Thanks to the King his Master. He required also Pardon and Releasement of Imprisonment for certain Frenchmen taken on the Sea-Coast. It was shewed him they were Pirats: Now some of them should by Justice be punished, some by Clemency pardoned; and with this Dispatch he departed.

11. Horne Dean of Durham, declared a secret Conspiracy of the Earl of Westmoreland, the Year of the apprehension of the Duke of Somerset, How he would have taken out Treasure at Midleham, and would have robbed his Mother, and sold 200*l.* Land; and to please the People, would have made a Proclamation for the bringing up of the Coin, because he saw them grudg at the fall. He was commanded to keep this Matter close.

6. Mr. Morison, Ambassador with the Emperor, declared to the Emperor the Matter of the Turks before specified; whose Answer was, He thanked us for our gentle offer, and would cause the Regent to send a Man for the same purpose, to know our further meaning in that behalf.

11. Mr. Pickering declared to the French King, being then at Rhemes, Stuckley's Matter of Confession, and the Cause of his Imprisonment: who after protestation made of his own good Meaning in the Amity, and of Stuckley's Ingratitude toward him, his lewdness and ill-demeanour, thanked Us much for this so gentil an uttering of the Matter, that we would not be led with false Bruites and Tales.

The Bishop Tunstal of Durham was deprived of his Bishoprick.

In this month Monsieur de Rue, Martin Rossen, and an Army of Flemings, while the French had assembled his Men of War in Lorrain, had sent the Constable to the Army, which lay four leagues from Verdun, the Duke de Guise with 7000 Men to Metz, and the Mareshal St. Andrew

PART II. at Verdeun, razed and spoiled, between the River of Some and Osse, many Towns, as Noyon, Roy, Chamy; and Villages, Nelle, Follambray, a new built House of the King's, &c. insomuch that the French King sent the Admiral of France to help the Duke of Vendosme against that Army.

There was at this time a great Plague that reigned in sundry parts of France, of which many Men died.

20. A Man of the Earl of Tyrones was committed to the Tower, because he had made an untrue Suggestion and Complaint against the Deputy and the whole Council of Ireland. Also he had bruited certain ill Bruites in Ireland, how the Duke of Northumberland, and the Earl of Pembrook were fallen out, and one against another in the Field.

17. The Flemings, and the Englishmen that took their parts, assaulted by Night Hamletue; the Englishmen were on the Walls, and some of the Flemings also: but by the cowardise of a great part of the Flemings, the Enterprize was lost, and many Men slain. The number of the Flemings were 4000, the number of the Men within Hambletue 400. The Captain of this Enterprise was Monsieur de Vandeville Captain of Gravelin.

6. Monsieur de Boissey entred Treves with a Flemish Army, to the number of 12000 Footmen, and 2500 Horsemen, Burgunions, without any resistance, because the Ensigns there left by Marquess Albert were departed; and thereupon the Duke d'Alva, and the Marquess of Marion, marched toward Metz; the Emperor himself, and the Marquess Hans of Brandenburg, having with him the rest of his Army, the ninth day of this month departed from Landaw towards Metz. Monsieur de Boissey's Army also joined with him at a place called Swayburg, or Deuxpont.

23. It was agreed, that because the State of Ireland could not be known without the Deputy's presence, that he should, in this dead time of the Year, leave the governance of the Realm to the Council there for the time, and bring with him the whole State of the Realm, whereby such order might be taken, as the superfluous Charge might be avoided, and also the Realm kept in quietness, and the Revenue of the Realm better and more profitably gathered.

25. Whereas one George Paris, an Irishman, who had been a practiser between the Earl of Desmond and other

Irish Lords, and the French King, did now, being weary of that Matter, practise means to come home, and to have his old Lands in Ireland again. His Pardon was granted him, and a Letter written to him from my Council, in which he was promised to be considered and holpen.

There fell in this month a great Contention among the Scots, for the Kers slew the Lord of Balcleugh, in a Fray in Edinburgh; and as soon as they had done, they associated to them the Lord Home and all his Kin: But the Governour thereupon summoned an Army to go against them; but at length, because the Dowager of Scotland favoured the Kers and Homes, and so did all the French Faction, the French King having also sent for 5000 Scotch Footmen, and 500 Horsemen, for his Aid in these Wars, the Governour agreed the 5000 Footmen under the leading of the Earl of Cassils; and 500 Light-Horsemen, of which the Kers and the Homes should be Captains, and go with such haste into France, that they might be in such place as the French King would appoint them to serve in, by Christmas, or Candlemass at the furthest. And thus he trusted to be well rid of his most mortal Enemies.

27. The Scots hearing that George Paris practised for Pardon, committed him to Ward in Striveling-Castle.

25. Monsieur de Rue having burnt in France eighteen leagues in length, and three leagues in breadth; having pillaged, and sacked, and razed the fair Towns of Noyon, Roy, Nelle, and Chamy, the King's new House of Follambray, and infinite other Villages, Bullwarks, and Gentlemens Houses in Champaign and Picardy, returned into Flanders.

23. The Emperor in his Person came to the Town of Metz with his Army, which was reckoned 45000 Footmen, as the Bruit went, and 7000 Horsemen. The Duke d'Alva with a good Band went to view the Town; upon whom issued out the Souldiers of the Town, and slew of his Men about 2000, and kept him play till the main force of the Camp came down, which caused them to retire with loss. On the French Party was the Duke of Nemours hurt on the Thigh. There was in the Town as Captain, the Duke of Guise; and there were many other great Lords with him, as the Prince of Rochsurion, the Duke de Nemours, the Vice-

PART II. dam of Chartres, Pierro Stozzy, Monsieur Chastilion, and many other Gentlemen.

November.

5. Monsieur de Villandry returned to declare, how the King his Master did again offer to deliver four Ships against which Judgment had passed. He said, the King would appoint Men to hear our Merchants at Paris, which should be Men of the best sort. He said likewise, how the King his Master meant to mend the Ordinance, of which Amendment he brought Articles.

7. These Articles were delivered to be considered by the Secretaries.

9. Certain were thought to be sought out by several Commissions; viz. Whether I were justly answered of the Plate, Lead, Iron, &c. that belonged to Abbeys? Whether I were justly answered the Profit of Alome, Copper, Fustians, &c. which were appointed to be sold? and of such Land as the King my Father sold, and such-like Articles.

12. Monsieur Villandry received answer for the first Article, as he did before, How I meant not by taking freely so few, to prejudice the rest. For hearing of our Merchants Matters at Paris, by an inferior Council, We thought both too dilatory after these long Suits, and also unreasonable, because the inferior Council would undoe nothing (though cause appeared) which had been before judged by the higher Council. And as for the New Ordinances, we liked them in effect as ill as their Old, and desired none other but the Old accustomed ones which have been used in France of late Time, and to be yet continued between England and the Low-Country. Finally, We desire no more Words, but Deeds.

4. The Duke d'Aumail being left in Lorrain, both to stop the Emperor's Provision, to annoy his Camp, and to take up the Straglers of the Army, with a Band of 400 Men of Arms, which is 1200 Horse, and 800 Light-Horse, hearing how Marquess Albert began to take the Emperor's part, sent first certain Light-Horse to view what they intended. Those Avan-Couriers lighted on a Troop of 500 Horsemen, who drove them back till they came to the Duke's Person; Whereupon the Skirmish grew so great, that the

Marquess with 12000 Footmen, and 1000 Horsemen, came to his Mens succours, so the Duke's Party was discomfited, the Duke himself taken and hurt in many places; Monsieur de Roan was also slain, and many other Gentlemen slain and taken. This Fight was before Toul, into which Fort escaped a great part of the Light-Horse.

6. Heading Town and Castle was taken by the Monsieur de Reux; The Castle was reckoned too well stored of all things, and rendred either by Cowardice or Treason. The Battery was very small, and not suitable. The most was, that the Captain, Monsieur Jeulis, was, with one of the first shots of the Cannon, slain, and his Lieutenant with him.

In this month Ferdinando Gonzaga besieged St. Martins in Piedmont.

18. There was a Commission granted out to Sir Richard Cotton, Sir John Gates, Sir Robert Bowes, and Sir Walter Mildmay, to examine the account of the fall of Mony, by the two Proclamations.

20. The Lord Ogle leaving the Wardenship of the Middle Marches, because my Lord Evers Land lay there, he was made Deputy-Warden there, with the Fee of 600 Merks; and Sir Thomas Dacres of the East Marches, with the Fee of 500 Merks.

24. Thomas Gresham came from Antwerp hither, to declare how Monsieur de Langie, Treasurer to the Emperor, of Flanders, was sent to him from the Regent with a certain Pacquet of Letters which the Burgonions had taken in Bullonois, coming from the Dowager of Scotland: The Effect whereof was, How she had committed George Paris the Irish-man to Prison, because she had heard of his meaning to return into England; how she had found the Pardon he had, and divers other Writings; and how she had sent O-Coners's Son into Ireland, to comfort the Lords of Ireland. Also he shewed certain Instructions, Anno 1548, upon the Admiral's fall, given to a Gentleman that came hither, That if there were any here of the Admiral's Faction, he should do his uttermost to raise an Uproar.

29. Henry Knowls was sent in Post into Ireland with a Letter, to stay the Deputy, if he met him, in Ireland, because of the Business; and that he should seem to stay for

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his own affairs, and prolong his going from Week to Week, lest it be perceived. Also he had with him certain Articles concerning the whole state of the Realm, which the Deputy was willed to answer.

30. There was a Letter of Thanks written to the Regent, and sent to Mr. Chamberlain, to deliver her for the gentle Overture made to Thomas Gresham by the Treasurer Langie. He was also willed to use gentle words in the delivery of the Letters, wishing a further Amity: And for recompence of her Overture, to tell her of the French King's practice, for 5000 Scotch Footmen, and 500 Horsemen. And also how he taketh up by Exchange at Lubeck 100000*l.* whereby appeareth some meaning that way the next Spring.

28. The Lord Paget was put to his Fine of 6000*l.* and 2000*l.* diminished to pay it within the space of — Years, at days limited.

Here the Journal ends, or if more was written by the King, it is lost.

SOME OTHER PAPERS WRITTEN WITH KING EDWARD THE SIXTH'S OWN HAND.

Number 2.

A Collection of Passages of Scripture against Idolatry, in French, dedicated to the Protector.

In Trin. College Library Cambridge.

LE fervent zele que Je vous apercoy avoir en la Reformation de Idolatrie, Tres-cher et bien aimè Oncle, ma incitè comme par maniere de passe temps, en lisant la sainct Escriture, de nôter plusiers lieux en icelle qui defendent de n'adorer ny faire aucuns Images. Non seulement de Dieux Estranges, mais ausi de ne former chose pensant la faire semblable a la Majestè de Dieu lè Creature si tresbahy. Veu qui lui mesme et son St. Esprit, par la bouche de ses Prophetes, L'a si souvent defendu, que tant de gens ont osè et osent commetre Idolatrie en faisant et adorant les Images. Mais Je croy que cestoit pourtant quils n'avoient ou n'entendoit pas ses paroles. Car comme il dit il ne peut estre veu en choses qui soient materielles.

Mais veut estre veu par ses ouvres, ni plus ne moins que quand on voit quelque excellente piece d'ouvrage sans voir ouvrier qui L'a fait, on peut Imaginer son excellence: Ainsi regardant et considerant l'excellence du Firmament et les choses tant parfaites et merveilleuses, que y sont comprises, nous pouvons Imaginer quelle è le Createur qui les a formees seulement par sa parole, et en telle maniere nostre Oeil Spirituel pouroit beaucoup mieux voir quelle chosé c'est que de Dieu, que nostre Oeil corporell ne le pourroit voir en chose que Creature humane ait fait et formee. Pourtant, cher Oncle, apres avoir notè en ma Bible en Anglois plusieurs sentences qui contradisent a tout Idolatrie a celle fin de m'apprendre et exercer en l'Escriture Francoise, je me suis amusè a le Translater en la dite Langue Francoise: Puis les ay fait rescire en se petit livret, lequell de tresbon cueur Je vous offre: Priant Dieu le Createur de vous donner grace de continuer en vostre labeur spirituel au salut de vostre ame et a l'honneur et gloire d'iceluy.

Then follow 72 Passages out of the Old Testament, against worshipping strange Gods or Images, with little Paraphrases of his own, he concludes.

Il y a autres places en la sainte Escriture, tant Apocryphes que autres, desquelles je ne fais nulle mention pour le present, qui toutesfois sont correspondentes a celles dont est fait mention par cy devant. Mais pour tant que quasi tous les Prophetes et autres Saints, desquels la Sainte, Escriture parle deffendent de ne commetre Idolatrie Je desire et exhorte toute la Congregation des Chrestiens qu'un chascun d'euxvueille delaisser cest abominable vice.

A Discourse about the Reformation of many Abuses.

NUMBER II.

The Government of this Realm is divided into two parts, one Ecclesiastical, and the other Temporal.

THE Ecclesiastical consisteth in setting forth the Word of God, continuing the People in Prayer, and the Discipline. The setting forth of the Word of God, consisteth in the

Cotton Libr. Nero C. 10.

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good discreet Doctrine and Example of the Teachers, and Spiritual Officers; for as the good Husbandman maketh his Ground good and plentiful, so doth the true Preacher with Doctrine and Example, print and graft in the Peoples Mind the Word of God, that they at length become plentiful. Prayers also to God must be made continually, of the People, and Officers of the Church, to assist them with his Grace. And those Prayers must first, with good consideration, be set forth, and Faults therein be amended. Next, being set forth, the People must continually be allured to hear them. For Discipline, it were very good that it went forth, and that those that did notably offend in Swearing, Rioting, neglecting of God's Word, or such the like Vices, were duly punished, so that those that should be the Executors of this Discipline, were Men of tried Honesty, Wisdom, and Judgment. But because those Bishops who should execute it, some for Papistry, some for Ignorance, some for Age, some for their ill Name, some for all these, are Men unable to execute Discipline; it is therefore a thing unmeet for these Men: Wherefore it were necessary, that those that were appointed to be Bishops, or Preachers, were honest in Life, and learned in their Doctrine; that by rewarding of such Men, others might be allured to follow their good Life.

As for the Prayers, and Divine Service, it were meet the Faults were drawn out (as it was appointed) by learned Men, and so the Book to be established, and all Men willed to come thereunto to hear the Service, as I have put in Remembrances in Articles touching the Statutes of this Parliament. But as for Discipline, I would wish no Authority given generally to all Bishops, but that Commission be given to those that be of the best sort of them to exercise it in their Diocesses.

Thus much generally for Religion.

Temporal Regiment.

The Temporal Regiment consisteth, in well-ordering, enriching, and defending the whole Body Politick of the Common-Wealth, and every part of the whole, to one Part, not the other. The Example whereof may be best taken of a Man's Body; for even as the Arm defendeth, helpeth, and

aideth the whole Body, chiefly the Head, so ought Servingmen, and Gentlemen chiefly, and such-like kind of People, be always ready to the defence of their Country, and chiefly of their Superior and Governor; and ought in all things to be vigilant and painful for the encreasing and aiding of their Country. And forasmuch as they, in serving their King and Country, have divers great and manifold Charges, even as the Arm doth many times bear great stresses for defence of the Head and Body, having no kind of way to enrich themselves, neither by Merchandize, neither by Handicraft, neither by Husbandry; as the Arm doth decoct no Meat it self, nor engendereth no Blood, therefore even as the Stomach, Liver, and Lights, which parts engender the Blood, doth send nourishment to the Arms and Legs sufficient to strengthen the part, even so must the Artificers so use their Gain in working, and so truly and justly make that that they work; The Merchants must so sell their Ware, and so labour to bring in strange Commodities; The Husbandmen must pay such Rent, and so sell Things that come of the increase of the Ground, that the Hands, and the Legs, that is to say, the States of Gentlemen and of Servingmen may well do the Common-Wealth that Service they ought to do. And as the Gentlemen and Servingmen ought to be provided for, so ought not they neither to have so much as they have in France, where the Peasantry is of no value, neither yet meddle in other Occupations, for the Arms and Legs doth never draw the whole Blood from the Liver, but leaveth it sufficient to work on; neither doth meddle in any kind of engendring of Blood. No nor no one part of the Body doth serve for two Occupations; even so neither the Gentleman ought to be a Farmer, nor the Merchant an Artificer, but to have his Art particularly. Furthermore, no Member in a well-fashioned and whole Body, is too big for the proportion of the Body: So must there be in a well-ordered Common-Wealth, no Person that shall have more than the proportion of the Country will bear; so it is hurtful immoderately to enrich any one Part. I think this Country can bear no Merchant to have more Land than 100*l.* no Husbandman nor Farmer worth above 100*l.* or 200*l.* no Artifice above 100 Merks; no Labourer much more than he spendeth. I speak now generally, and in

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such Cases may fail in one Particular; but this is sure, This Common-Wealth may not bear one Man to have more than two Farms, than one Benefice, than 2000 Sheep, and one kind of Art to live by. Wherefore as in the Body no part hath too much, nor too little, so in a Common-Wealth ought every part to have *ad victum et non ad saturitatem.* And there is no Part admitted in the Body that doth not work and take pains, so ought there no part of the Common-Wealth to be but laboursome in his Vocation. The Gentleman ought to labour in Service in his Country; the Servingman ought to wait diligently on his Master; the Artificer ought to labour in his Work; the Husbandman in Tilling the Ground; the Merchant in passing the Tempests; but the Vagabonds ought clearly to be banished, as is the superfluous Humour of the Body, that is to say, the Spittle and Filth, which because it is for no use, it is put out by the strength of Nature. This is the true ordering of the state of a well-fashioned Common-Wealth, That every Part do obey one Head, one Governor, one Law, as all Parts of the Body obey the Head, agree among themselves, and one not to eat another up through greediness, but that we see that Order, Moderation, and Reason, bridle the Affections. But this is most of all to be had in a Common-Wealth well-ordered, That the Laws and Ordinances be well executed, duly obeyed, and ministred without corruption. Now having seen how things ought to be, let us first see how now they be ordered, and in what state they stand now, and then go forward to seek a Remedy.

The first Point in ordering the Common-Wealth we touched, was, That the Gentlemen, Noblemen, and Servingmen, should stand stoutly to the defence of their Superior and Governor, and should be painful in ordering their Country; which thing, although in some part, and the most part, be well (thanks be to God) yet in some parts is not absolutely, which I shall shew hereafter particularly.

But the second Point, for maintenance of the State of Landed Men, is ill-looked to; for that State of Gentlemen and Noblemen, which is truly to be termed the State of Nobles, hath alonely not exercised the Gain of living: for Merchants, have enhaunced their Ware; Farmers have enhaunced their Corn and Cattel; Labourers their Wages;

Artificers the price of their Workmanship; and Mariners and Boatsmen their Hire for Service, whereby they recompence the loss of things they buy; but the most part of true Gentlemen (I mean not these Farming Gentlemen, nor Clarking Knights) have little or nothing increased their Rents; yet their House-keeping is dearer, their Meat is dearer, their Liveries dearer, their Wages greater; which thing at length, if speedy Remedy be not had, will bring that State into utter Ruin, *Quod absit.*

The Artificers work falsly; the Clothiers use deceit in Cloth; the Masons in Building; the Clockmakers in their Clocks; the Joiner in his working of Timber, and so forth all other almost, to the intent they would have Men ofter come to them for amending their Things, and so have more Gain, although at the beginning they take out of measure. The Merchants adventure not to bring in strange Commodities, but loiter at home, send forth small Hoyes with two or three Mariners, occupy exchange of Mony, buy and sell Victual, steal out Bullion, Corn, Victual, Wood, and such-like things, out of the Realm, and sell their Ware unreasonably. The Husbandmen and Farmers take their Ground at a small Rent, and dwell not on it, but let it to poor Men for triple the Rent they take it for, and sell their Flesh, Corn, Milk, Butter, &c. at unreasonable prices. The Gentleman, constrained, by Necessity and Poverty, becometh a Farmer, a Grasier, or a Sheepmaster. The Grasier, the Farmer, the Merchants become Landed-men, and call themselves Gentlemen, though they be Churls; yea, the Farmer will have ten Farms, some twenty, and will be a Pedlar-Merchant. The Artificer will leave the Town, and for his more Pastimes, will live in the Country; yea, and more than that, will be a Justice of Peace, and will think scorn to have it denied him; so Lordly be they now-a-days: for now they are not content with 2000 Sheep, but they must have 20000, or else they think themselves not well; they must have twenty mile square their own Land, or full of their Farms, and four or five Crafts to live by is too little, such Hell-hounds be they. For Idle Persons, there were never I think more than be now; the Wars, Men think is the cause thereof, such Persons can do nothing but Rob and Steal; but slack

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execution of the Laws hath been the chiefest sore of all; the Laws have been manifestly broken, the Offenders banished, and either by Bribery, or foolish Pity, escaped punishment. The Dissention, and Disagreement, both for private Matters, and also in Matters of Religion, hath been no little cause, but the principal hath been the disobedient and contentious talking and doing of the foolish and fond People, which for lack of teaching, have wandered, and broken wilfully and disobediently the Laws of this Realm. The Lawyers also, and Judges, have much offended in Corruption and Bribery.

Furthermore, they do now-a-days much use to forestall, not only private Markets of Corn and Victual, whereby they enhaunce the price thereof, but also send to the Sea too, aboard Ships, and take the Wine, Sugar, Dates, or any other Ware, and bring it to London, where they sell at double the price. What shall I say of those that buy and sell Offices of Trust, that impropriate Benefices, that destroy Timber; that not considering the sustaining of Men of their Corn, turn Till Ground to Pasture; that use excess in Apparel, in Diet, and in building of Inclosures of Wastes and Commons; of those that cast false and seditious Bills; but that the thing is so tedious, long, and lamentable to entreat of the Particulars, that I am weary to go any further in the Particulars, wherefore I will cease, having told the worst, because the best will save itself.

Now I will begin to entreat of a Remedy. The Ill in this Common-Wealth, as I have before said, standeth in deceitful working of Artificers, using of Exchange and Usury, making vent with Hoyes only into Flanders; conveying of Bullion, Lead, Bell-mettle, Copper, Wood, Iron, Fish, Corn, and Cattel, beyond Sea; inhauncing of Rents; using no Arts to live by; keeping of many Sheep, and many Farms; idleness of People; disobedience of the lower sort; buying and selling of Offices, Impropriations, Benefices; turning Till Ground to Pasture; exceeding in Apparel, Diet, and Building; enclosing of Commons; casting of ill and seditious Bills.

These Sores must be cured with these Medicines or Plaisters. 1. Good Education. 2. Devising of good Laws. 3. Executing the Laws justly, without respect of Persons.

4. Example of Rulers. 5. Punishing of Vagabonds and idle Persons. 6. Encouraging the Good. 7. Ordering well the Customers. 8. Engendring Friendship in all parts of the Common-Wealth. These be the chief Points that tend to order well the whole Common-Wealth.

And for the first, as it is in order first, so it seemeth to be in dignity and degree; for Horace saith very wisely,

Quo est imbuta recens servabit odorem
Testa din———

With whatsoever thing the New Vessel is imbued, it will long keep the savour, saith Horace; meaning, That for the most part Men be as they be brought up, and Men keep longest the savour of their first bringing up. Wherefore seeing that it seemeth so necessary a thing, We will shew our device herein. Youth must be brought up, some in Husbandry, some in Working, Graving, Gilding, Joining, Printing, making of Clothes, even from their tenderest Age, to the intent they may not, when they come to Man's Estate, loiter as they do now-a-days, and neglect, but think their Travail sweet and honest. And for this purpose would I wish that Artificers and others were either commanded to bring up their Sons in like Trade, or else had some Places appointed them in every good Town, where they should be Apprentices, and bound to certain kind of Conditions. Also that those Vagabonds that take Children and teach them to beg, should, according to their demerits, be worthily punished. This shall well ease and remedy the deceitful working of Things, disobedience of the lower Sort, casting of Seditious Bills, and will clearly take away the Idleness of People.

2. Devising of good Laws, I have shewed my Opinion heretofore, what Statutes I think most necessary to be enacted this Sessions; nevertheless I would wish, that beside them hereafter, when time shall serve, the superfluous and tedious Statutes were brought into one Sum together, and made more plain and short, to the intent that Men might the better understand them; which thing shall much help to advance the profit of the Common-Wealth.

3. Nevertheless when all these Laws be made, establish-

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ed, and enacted, they serve to no purpose, except they be fully and duly executed. By whom? By those that have authority to execute; that is to say, the Noblemen, and the Justices of Peace. Wherefore I would wish, that after this Parliament were ended, those Noblemen, except a few that should be with Me, went to their Countries, and there should see the Statutes fully and duly executed; and that those Men should be put from being Justices of Peace, that be touched or blotted with those Vices that be against these new Laws to be established; for no Man that is in fault himself, can punish another for the same offence.

Turpe est Doctori cum culpa redarguit ipsum.

And these Justices being put out, there is no doubt for execution of the Laws.

Desunt cætera.

NUMBER III.

A Reformation of the Order of the Garter; Translated out of English into Latin by King Edward.

Cotton Libr. Nero C. 10.

EDWARDUS sextus Dei Gratia Angliæ, Franciæ, et Hiberniæ, Rex, &c. Omnibus qui præsentes videbunt Literas Salutem. Serenissimi Majores nostri Reges Angliæ deliberantes et secumipsis cogitantes, de eo officio quo uti debeant erga Deum, Patriam, et eos qui suæ ditioni erant subjecti, satis facile invenerunt nihil tam ad suum officium pertinere quam ut bonos, fortes, magnanimos prudentes et claros viros (pro singularibus eorum meritis) honore gloriaq; afficerent, et amicitiam, societatem, consensionem quandam in bonis rebus inter omnes, præcipue vero inter pares foverent. Honorem enim (ut certe est) præmium virtutis judicabant; concordiam vero fundamentum et auctricem rerumpublicarum existimabant. Hæc igitur illis perpendentibus, optimum visum est constituere societatem cœtum aut conventum aliquem eorum, qui in domesticis pacis negotiis optime se gesserant, et in militaribus pugnis fortiter et prudenter se exercuerant. Hosq; voluerunt in signum concordiæ et unitatis Tibias fascia quadam circumligare, quasi

eo facto divulgantes sese non dubitare Patriæ Religionis et Domini causa vitam et bona profundere, eamq; ob causam Ordinem Garterii nominaverunt. Quem quidem Ordinem omnium voce celebratum, serpens ille humano generi infestus Satanas conspiciens, tantopere ad virtutem homines incitare, conatus est pœnitus delere. In quo tantum elaboravit, tam diligenter prædam quæsivit, tam ingeniose et callide homines decepit, ut tandem repliverit decreta hujus Societatis multis ambiguis, superstitiosis, Papisticis et inter se contrariis sententiis. Putandum enim erit, quod si Evangelii lux non apparuisset, de isto Ordine penitus actum fuisset, saltem de his rebus in Ordine in quo bonorum nomen meruissent. Indies enim crevit malum; Nos autem summopere commoti, antiquitate, magnificentia et pulchritudine hujus Ordinis omnibus viribus elaboravimus, ad eum reducendum ad statum pristinum. Quapropter in cætu quodam celebrato die Anno Dom. 1551 Regni vero nostri.

Ubi permulti Milites ejusdem Ordinis aderant, constitutum erat a nobis, Autoritate eorundem Militum, quod hi articuli infrascripti firmissime observabuntur, ut hujus Ordinis Decreta.

1. Primum Conclusum Statutumq; existit, quod hic ordo posthac appellabitur Ordo Garterii; non Ordo Sancti Georgii: nec idem Georgius amplius posthac appellabitur; nec nominabitur Patronus Ordinis, ne ille honor qui soli Deo debeatur, cuidam creaturæ attribuatur.

2. Item Milites circumligabunt Tibias Garteriis (ut vulgo dicunt) quibus inscribunt hæc verba *Honi soit qui mal y pense;* in collis autem cathenarum more gerent equitem sculptum, altera manu tenentem gladium penetrantem librum, in quem gladium scribetur Protectio, in Librum vero Verbum Dei, altera autem Clipeum in quem inscribetur Fides, hac re significantes se concordes protectores Verbi Divini et Fideles existere. Cum enim ab Georgio eodem auferetur honor ille, quod Patronus amplius Ordinis non erit, Milites non amplius gestabunt eundem divum, post Festum Michaelis proxime sequentis.

3. Arma tamen Ordinis maneant in eodem Statu quo antea manere sunt solita, viz. Crux rubea in Campo Argenteo.

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4. Numerus Militum erunt 24 præter præfectum, si enim plures existant tum minori in honore habebitur Collegam esse Ordinis, hi autem Milites jam existunt.

5. Quod Rex Angliæ, Hæredes et Successores ejus, erunt hujus Ordinis Præfecti quemadmodum et solitum est antehac. Et quia sæpe oriuntur ambiguitates contentiones et mutationes temporum; propter quas aut tolli, aut definiri, aut adjungi debent aliqua decreta hujus Ordinis, sæpe etiam in mortuorum Militum locum alii substituantur necesse est: Idcirco conclusum est, quod licet eidem Regi Angliæ, aliqua tali re mota, Avocatis sex ex Sociis Ordinis, cum eorum consensu, celebrato in loco aliquo, mutare, definire, addere, aut detrahere ab hoc Ordine; ut illis bonum videbitur, et etiam eligere, in numerum Militum, alios omnes, qui sunt generosi, insignia gestantes, a parte Patrum et Matrum per tres progenies sive generationes quoscunque arbitrabuntur maxime idoneos.

6. Omnes hi qui rei sunt inventi Capitalium Criminum, aut ignave a prælio aufugerunt, aut Notabili Crimine sunt contaminati, quanquam mors illis non infligatur, tamen Milites Ordinis esse desinent. Æquum enim qui esse potest, eum qui insigni et fœdo aliquo vitio sit contaminatus, in bonorum Societate aut cætu manere? Capitalia vero sint Crimina, pro quibus leges judicant debere mortis pœnam subire.

7. Si autem idem Ordinis præfectus intelligat locum aliquem vacuum existere, tum mittet ad Milites vicinos et propinquos ut certo quodam die adsint, hasq; literas mittet triduum ante diem celebrandi cætus; nisi forte adsint plus quam sex Milites.

8. Qui Milites Congregati in cætu quodam vestibus Ordinis induti, si locus aliquis sit vacuus, scribent unusquisq; nomina trium Principum: viz. Imperatorum, Regum, Archiducum, Ducum, Marchionum, Comitum, aut Vicecomitum, nomina tria Baronum, sive Dominorum, et nomina trium Militum Aureatorum quos Baccalaureos Milites vulgo dicunt.

9. Cum nomina sunt scripta, tum Rex Angliæ Ordinis præfectus ex eorum numero eliget quem maxime idoneum arbitrabitur ex antiqua illustriq; familia natum, aut qui suis gestis præclaris nomen famam et honorem summum acqui-

siverit: nam in electione Militum divitias respicere nullo modo oportet, sed virtutem et generis Nobilitatem, primo autem in loco virtutem.

10. Miles electus, cum proxime adsit; adducetur in Domum ubi cætus celebratur per duos Collegas Ordinis; Præfectus induet eum cathena sive Collario Rosarum circumligatorum fasciis cum sculpta equitis imagine, ut prædixi, appendente; duo vero Collegæ fascia, sive ut vulgo dicunt, Garterio tibiam circumligabunt: Tradetur etiam electo Militi liber horum decretorum.

11. Miles vero electus ibit Windesoram, et Præfectus Ordinis mittet ad illum substitutum suum et duos coadjutores, qui collocabunt eum, si fieri possit, sine aliorum Militum detrimento in sede, ejus gradui Nobilitatis apta et accommoda, et secundum veterem modum vestes recipiet (quas vulgo dicunt Anglice, *The Mantel, the Cirtel, and the Hood*) et his vestibus indutus audiet preces divinas in sede illi constituta, simul cum substituto et coadjutoribus Communionem recipiens.

12. Post preces absolutas recipiet hoc jusjurandum; se pro viribus velle sustinere et defendere omnes honores, titulos, querelas et Dominia Regis Angliæ Ordinis Præfecti; velle etiam (quantum in se est) protegere amare et colere Divini Verbi studiosos; velle deponere humanas Traditiones et augere Gloriam et Honorem Dei.

13. Ille ordo qui institutus fuit olim de insignibus, gladiis, galæis et armis reponendis in cellis aut sedibus, maneat in priori forma.

14. Ad hæc cum Dedicatio Ordinis auferatur a divo Georgio, et si tempus anni non sit idoneum ad multos homines cogendos, et ex patria accersendos, præsertim vero ne ipsam dedicationem Verbis auferentes re videremur retinere, idcirco statutum est cætum cælebratum fore, ut olim in Anglia die Divi Georgii, sic nunc primo Die Sabbati, et primo Die Dominico in mense Decembris, nisi forte primus dies mensis Decembris sit dies Dominicus; tunc autem celebrabitur primo Die Sabbati, et secundo die Dominico.

15. Primo vero Die Sabbati Milites qui adsunt (omnes autem adesse debent nisi forte habeant licitam excusationem) audient preces Vespertinas institutas Autoritate

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Parliamenti vestibus Ordinis induti, sedentes quisque in sede constituta. Miles autem electus non collocatus in sede stabit directe versus eum locum ubi collocabitur.

16. Die Dominico sequenti in aurora audient supradicti Milites preces, et qui se paratos facere possint, Communionem recipient, vesperi etiam audient preces vespertinas.

17. Milites autem absentes tenebuntur eadem facere in suis ædibus toto hoc tempore vestibus Ordinis induti.

18. Præterea Milites qui adsunt vestibus Ordinis induti prandebunt omnes, ab uno latere sedentes in eodem gradu quo collocantur Windesoræ, in cellis in cætum etiam intrabunt hoc die, ut si, quid faciendum sit, perficiant.

19. Cantatores et Præbendarii fruentur suis possessionibus durante Vita, post mortem autem eorum conferentur in Concionatores in castro Windesoræ.

20. Pauperes autem qui in eodem Collegio manent, habebunt omnia sua pristino more, loci autem conferentur in Milites vulneratos aut admodum senes viros, solum privabuntur superstitiosis et vanis Cæremonis quibus uti sunt soliti ut Oratione pro defunctis, &c. Quemadmodum vero soliti sunt missæ adesse sic jam adsint in precibus constitutis.

21. Sunt autem certæ summæ Argenti quæ solent impendi cum moriantur Milites Ordinis.

	l.	*s.*	*d.*		*l.*	*s.*	*d.*
A Rege Angliæ	8	6	8	A Comite	2	10	0
A Rege peregrino	6	13	4	A Vice Comite	2	1	8
A Principe	5	16	8	A Barone	1	13	4
A Duce	5	0	0	A Milite } Baccalaureo }	0	16	8
A Marchione	3	13	0				

Adhæc cum Milites eligantur solvendæ sunt hæ summæ Pecuniæ.

	l.	*s.*	*d.*		*l.*	*s.*	*d.*
A Rege Angliæ	30	0	0	A Comite	6	13	8
A Rege peregrino	20	0	0	A Vice Comite	5	16	8
A Principe	13	6	8	A Barone	5	0	0
A Duce	10	0	0	A Milite	3	6	8
A Marchione	8	6	8				

Hæ prædictæ summæ Argenti colligantur et quotannis pauperibus destribuantur ut interdum solitum est fieri.

22. Rex Angliæ exsolvat Pecuniam quam peregrini Principes debebunt propter articulum supradictum.

23. Sed quia difficile est omnia hæc sine Ministris idoneis fieri, igitur constitutum est fore quatuor Ordinis hujus Ministros. Cancellarius, Annotator sive Register, Præcessor qui nigram virgam gestabit, et præcipuus Rex armorum qui ab Ordine nomen obtinebit Garter.

24. Sigillum Ordinis habebit ex uno latere Arma Angliæ et Franciæ simul cum Armis Ordinis circumligata hac circumscriptione, *Verbum Domini manet in æternum*, ex altera parte equitem sculptum, ut Milites gestabunt circumligatum fascia sive Garterio.

25. Hoc sigillo Cancellarius sigillabit omnia decreta, licentias, constitutiones, literas et reliqua omnia quæ ad ordinem prædictum pertinent aut ullo modo debent pertinere.

26. Annotator in magno Libro Annotabit Latine quibus temporibus quisque miles fuerit electus, quibus mortuus, quænam sancita erant decreta, quænam dissoluta, et si quæ erunt alia pertinentia ad Ordinem supradictum, hunc autem librum relinquet in Castro Windesoræ suo successori in eodem officio.

27. Rex Heraoldorum et insignium Garter servabit nomina et cognomina arma et insignia cujusq; Militis electi, eundem librum relinquens suo successori, et si quæ sit ambiguitas de armis, ipse dijudicabit.

28. Præcessor Ordinis gestans virgam nigram præibit ordinem et ostium custodiet, et eandem autoritatem habebit, qua antehac usus est. Quod siquis Militum contumeliose et graviter offenderit, et ejus criminis in cætu fuerit convictus, Præcessor Ordinis cumRege Heroaldorum eum exuent catena et Garterio.

29. Adhæc cum aliquis peregrinus Rex in Militum numerum substituatur et eligatur, Cæremoniis hujus Ordinis non detinebitur, sed prout placuerit.

30. Post electionem vero præfectus Ordinis mittet duos Milites ejusdem Ordinis, qui post preces in ejus patria vulgares induent eum vestibus illis quæ solent gestari, viz. Anglice, *The Mantel, the Cirtel, and the Hood.* In col-

PART II.

lum etiam imponent catenam rosarium cum equite sculpto appendente et fascia vulgo dicto Garterio.

31. Postea per procuratorem in sede collocabitur, nullum omnino juramentum recipiens, nec preces unquam alias quam solitas audiens.

32. Quod Rex Angliæ possit dispensare et veniam dare omittendi ullas Cæremonias, si causa postulet.

33. Quod hi articuli ut monumenta decreta et Leges Ordinis reponentur in Collegio Windesoræ, omnes autem his contrariæ penitus abrogabuntur.

A Paper concerning a Free Mart in England.

NUMBER IV.

The Reasons and Causes why it is now most necessary to have a Mart in England.

1. Because our vent of Clothes might be open in all Wars.

2. Because our Merchants Goods might be out of danger of Strangers, without fear of arresting for every light Cause.

3. Because it would much enrich the Realm; for as a Market enricheth a Town, so doth a Mart enrich a Realm.

4. Because for at a need, round Sums of Mony might be of them borrowed that haunt the Mart.

5. Because we should have a great multitude of Ships strangers to serve in the Wars.

6. Because all strangers Goods, when War is made, should be in our danger.

7. Because we should buy all things at the first hand of Strangers, whereas now the Spaniards sell to the Flemings their Wares, and the Flemings to us.

8. Because the Towns toward the Sea-side should be much more populous.

9. Because whereas now they bring Tapestry, Points, Glasses, and Laces, they would then bring in Bullion, and

other substantial Merchandice, to the intent to have our Cloth and our Tin.

10. Because we should take from our Enemies their Power, and make that they should borrow no Mony of Merchants but when we list, at least no great Sum of Mony.

The Causes why this Time is most Commodious to erect a Mart in.

1. The Wars between the French King and the Emperor, and the Ships of either side, maketh the Italians, Genoa's, Portugals, and Spaniards, to forbear their Trade to Antwerp. 2. The Frenchmen, the Stadts, the Sprusses, and Ships of Eastland, being against the Emperor, will not come neither. 3. The French King invading Lorrain, and fearing Flanders. 4. And the Almains lying on the River of Rhene, stopeth the Course of Merchants out of Italy to Antwerp, and also Frankfort. 5. The putting of Men of War in the Town, maketh the Merchants to forbear their Traffique, and to look to their Lives. 6. The breach of the last Tempest is like, they say, to make the Channel uncertain, and the Haven naught. 7. The stop of the Exchange to Lions, will make many Flemings Bankrupts. These things will decay the Marts of Antwerp, and Frankfort. But these Nations cannot live without a Vent, therefore they will now most willingly come hither if they had a Free Mart.

2. It were an easier matter to come to Southampton for the Spaniards, Britanes, Vascoins, Lombards, Geneoese, Normands, and Italians, than to go to Antwerp.

3. It were easier for the Merchants of the Eastland, the Sprusses, the Danes, Swedens, and Norvegians, to come to Hull than to Antwerp.

4. Southampton is a better Port than Antwerp.

5. The Flemings have allured Men to make a Mart there with their Privileges, having but very little Commodities; much easier shall we do it, having Cloth, Tin, Seacoal, Lead, Bellmettal, and such other Commodities, as few Realms Christian have the like; nor they when they began had no such opportunity.

PART II.

How the Mart will be brought to pass.

1. Our Merchants are to be staied from a Mart or two, under pretence that they abstain because of the Imposition.

2. Then Proclamation must be made in divers places of the Realm where Merchants resort, That there shall be a free Mart kept at Southampton, with these Liberties and Customs.

1. The time of the Mart to begin after Whitsontide, and to hold on five weeks; by which means it shall not let St. James's Fair at Bristol, nor Bartholomew Fair at London.

2. All Men coming to the Mart shall have free going and free coming, without Arresting, except in cases of Treason, Murder, or Felony.

3. For the time of the Mart, all sorts of Men shall pay but half the Custom they do in other places of the Realm.

4. No Shipping shall be from any other place from South-Wales to Essex during that time.

5. In the Shires of Hampshire, Wiltshire, Sussex, Surrey, Kent, Dorsetshire, That no Bargain shall be made of Wares during that time but in the Mart Town.

6. A Court to correct Offenders, with Liberties thereto.

7. Some one Commodity must be assigned to the Mart, or some one kind of Cloth.

8. The Merchants of the Staple must be bargained withal, and contented with some honest Offer, to the intent by their Liberties they may not let the Mart.

9. Some more Liberties must be given to the Inhabitants of Southampton; and if Mony may be spared, some must be lent them to begin their Trade withal.

10. Our Ships on the Sea must look as well as they may, observing the Treaties, to the safeguard of the Merchants when they come.

11. If this prove well, then may another be made at Hull, to begin after Stowrbridg-Fair, to the intent they may return before the great Ices come to their Seas.

The Discommodities and Letts to the Mart to be kept in England.

1. Because Strangers lack access hither by Land, which they have at Antwerp.
2. The ill-working of our Cloths, which maketh them less esteemed.
3. The abundance of our Cloths in Flanders will make them less sought for here.
4. The Merchants have established their dwelling-places at Antwerp.
5. That other Nations will stay their coming hither for a while by the Emperor's Commandment.
6. The denial of the Request of the Merchants of the Stiliard, will somewhat let the Mart, if it be not looked to.
7. The poverty and littleness of the Town of Southampton.
8. The goodliness of the Rhine.

The Remedies and Answers thereunto.

To the First Point.

1. At this time when the Mart should begin at Southampton, the French King and the Almains shall stop the entercourse by Land, so that nothing shall come that way but in great danger.
2. When War shall be made against us, then our Navy may defend them.
3. As the Town of Southampton lacketh the Commodity of the Access of Merchandise by Land, so it hath this Commodity, that there can be no access of Enemies by Land, which may be at Antwerp, and Men think will be this Year, which is a great safety to the Merchants.
4. The Traffique that cometh by Land will not much diminish the Mart, for it is only almost the Venetians Traffique, who shall much easilier come hither by Sea, than to Antwerp, and with less danger of the Seas.

To the Second Point.

1. The ill-making of our Clothes will be meet to be looked on this Parliament, and order thereupon to be given. The

PART II.

Matter is come to some ripeness already, the Upper House hath one Bill, and the Nether House hath another in good forwardness.

2. As ill as they be made, the Flemings do at this time desire them wonderfully, offering rather to pay the Imposition of the Emperor than to lack them.

To the Third Point.

1. It were very necessary that the Ships that shall be hereafter going were staied till the Mart were come to some ripeness.

2. The Clothes hereafter might be bought up with our Mony here, and conveied to Southampton, to be there uttered at the Mart time, and so it should help the Mart very well.

To the Fourth Part.

1. The danger of their Lives, which they now fear very much, will make them seek another Harbor to rest in more safely.

2. They came from Bruges to Antwerp only for the English Commodities, although they were setled at Bruges.

3. They have a great Commodity to come to Southampton, and a great fear of spoiling to drive them from Antwerp.

4. The Merchants never assign to themselves such a Mansion, but for more gain they will leave that, and take another.

To the Fifth Point.

1. The Emperor is at this time so driven to his Shifts, that neither he shall be able to attend the stay of Mony from coming to the Mart, neither if he were able to attend, could, I think, do it, now the Flemings being put in such fear as they be of the loss of all they have.

2. The Flemings and the Spaniards which be under him, can hardlier be without us than we without them, and therefore they would hardly be brought to forbear our Traffique.

To the Sixth Point.

1. It were good the Stiliard-men were for this time gently answered, and that it were seen, whether by any gentle offer of some part of their Liberties, again they might be brought to ship their Wares to the Mart. The Frenchmen also I think would easily be brought to come hither, having now none other Traffique but hither, these two Nations would suffice to begin a Mart for the first part.

To the Seventh Point.

1. It is not the ability of the English Merchants only that maketh the Mart, but it is the resort of other Nations to some one place when they do exchange their Commodities one with another, for the bargaining will be as well amongst the Strangers themselves; the Spaniards with the Almains, the Italians with Flemings, the Venetians with the Danes, &c. as other Nations will bargain with Us.

2. The Merchants of London, of Bristol, and other places, will come thither for the Mart time, and traffique.

3. The Merchants will make shift enough for their Lodging.

4. There may be some of these Clothes that shall go hereafter, be bought with my Mony, and so carried to Southampton to be there uttered.

To the Eighth Point.

1. Bruges, where the Mart was before, stood not on the River of Rhine, nor Antwerp doth not neither stand on that River.

2. Frankfort Mart may well stand for a Fair in Almain, although Southampton serve for all Nations that lie on the Sea-side; for few of those come to Frankfort Mart.

NUMBER V.

Windsor, Sept. 23 Sexto Edwardo Sexti. 1552

The Method in which the Council represented Matters of State to the King. An Original. Written by Sir William Cecil, Secretary of State.

Questions.

1. Whether the King's Majesty shall enter into the Aid of the Emperor?

Answ. He shall.

A Pacto

1. The King is bound by the Treaty; and if he will be helped by that Treaty, he must do the Reciproque.

A periculo vitando.

2. If he do not Aid, the Emperor is like to Ruin, and consequently the House of Burgundy come to the French Possession, which is perilous to England; and herein the greatness of the French King is dreadful.

Religio Christiana.

3. The French King bringeth the Turk into Christendom, and therefore that exploit to be staied.

Periculum violati pacti.

4. If the Emperor, for Extremity, should agree now with the French, then our Peril were double greater. 1. The Emperor's Offence for lack of Aid. 2. The French King's Enterprises towards us; and in this Peace, the Bishop of Rome's devotion towards us.

Pro Republ. et Patria. Pericula consequentia.

5. Merchants be so evil used, that both for the loss of Goods and Honour, some Remedy must be sought.

6. The French King's Proceedings be suspicious to the Realm, by breaking and burning of our Ships, which be the old strength of this Isle.

Declaration of Stuckley's Tale.

Answer, He shall not.

Difficile quasi impossibile. Solitudo in periculis. Amicorum suspitio vitanda.

1. The Aid is to be chargeable for the Cost, and almost to be executed is impossible.

2. If the Emperor should die in this Confederacy, we should be left alone in the War.

3. It may be the German Protestants might be more offended with this Conjunction with the Emperor, doubting their own Causes.

4. The Amity with France is to be hoped will amend and continue; and the Commissioners coming may perchance restore. Sperandum bene ab amicis.

Corrolarium of a mean Way.

Judicium.

1. So to help the Emperor as he may also join with other Christian Princes, and conspire against the French King, as a common Enemy to Christendom.

Reasons for the Common Conjunction.

1. The cause is common, and therefore there will be more Parties to it. Auxilia communia.

2. It shall avoid the chargeable entry into Aid with the Emperor, according to the Treatise. Sumptus vitandi.

3. If the Emperor should die or break off, yet it is most likely some of the other Princes and Parties will remain, so as the King's Majesty shall not be alone. Amicorum copia.

4. The Friendship shall much advance the King's other Causes in Christendom. Dignitas causæ.

5. It shall be most honourable to break with the French King for this common Quarrel of Christendom. Pro fide et Religione.

Reasons against this Conjunction.

1. The Treaty must be with so many Parties, that it can neither be speedily or secretly concluded. Inter multos nihil secretum.

2. If the Matter be revealed, and nothing concluded, then consider the French King's Offence, and so may he at his leisure be provoked to practise the like Conjunction against England with all the Papists. Amicitiæ irritatæ.

Conclusion.

1. The Treaty to be made with the Emperor, and by the Emperor's means with other Princes. The King's Hand.

2. The Emperor's Acceptation to be understanded, before we treat any thing against the French King.

PART II.

NUMBER VI.

A Method for the Proceedings in the Council, written with King Edward's Hand.

The Names of the whole Council.

The Bishop of Canterbury.
The Bp. of Ely Lord Chancellor.
The Lord Treasurer.
The Duke of Northumberland.
The Lord Privy-Seal.
The Duke of Suffolk.
The Marquess of Northampton.
The Earl of Shrewsbury.
The Earl of Westmoreland.
The Earl of Huntington.
The Earl of Pembrook.
The Viscount Hereford.
The Lord Admiral.
The Lord Chamberlain.
The Lord Cobham.
The Lord Rich.
Mr. Comptroller.
Mr. Treasurer.
Mr. Vicechamberlain.
Mr. Secretary Petre.
Mr. Secretary Cecil.
Sir Philip Hobbey.
Sir Robert Bowes.
Sir John Gage.
Sir John Mason.
Mr. Ralph Sadler.
Sir John Baker.
Judg Broomley.
Judg Montague.
Mr. Wotton.
Mr. North.

Those that be now called in Commission.

The Bishop of London.
The Bishop of Norwich.
Sir Thomas Wroth.
Sir Richard Cotton.
Sir Walter Mildmay.
Mr. Sollicitor.
Mr. Gosnold.
Mr. Cook.
Mr. Lucas.

The Counsellors above-named to be thus divided into several Commissions and Charges.

First, For hearing of those Suits which were wont to be brought to the whole Board.

The Lord Privy-Seal.
The Lord Chamberlain.
The Bishop of London.
The Lord Cobham.
Mr. Hobbey.
Sir John Mason.
Sir Ralph Sadler.
Mr. Wotton.
Mr. Cook, } Masters of
Mr. Lucas, } Requests.

Those Persons to hear the Suits, to answer the Parties, to make Certificate what Suits they think meet to be granted; and upon answer received of their Certificate received, to dispatch the Parties: Also to give full answer of denial to those Suits that be not reasonable nor convenient: Also to dispatch all Matters of Justice, and to send to the common Courts those Suits that be for them.

The Calling of Forfeits done against the Laws, for punishing the Offenders and breakers of Proclamations that now stand in force.

The Lord Privy-Seal.
The Earl of Pembrook.
The Lord Chamberlain.
Sir Thomas Wroth.
Sir Robert Bowes.
Mr. Secretary Petre.
Mr. Hobbey.
Mr. Wotton.
Sir John Baker.
Mr. Sollicitor.
Mr. Gosnald.

These shall first see what Laws Penal, and what Proclamations, standing now in force, are most meet to be executed, and shall bring a Certificate thereof. Then they shall enquire in the Countries how they are disobeyed, and first, shall begin with the greatest Offenders, and so afterward punish the rest, according to the pains set forth. They shall receive also the Letters out of the Shires, of Disorders there done, and punish the Offenders.

For the State.

The Bishop of Canterbury.
The Lord Chancellor.
The Lord Treasurer.
The Duke of Northumberland.
The Duke of Suffolk.
The Lord Privy-Seal.
The Marquess of Northampton.
The Earl of Shrewsbury.
The Earl of Pembrook.
The Earl of Westmoreland.
The Lord Admiral.
The Viscount Hereford.
The Lord Chamberlain.
Mr. Vicechamberlain.
Mr. Treasurer and Comptroller.
Mr. Cecil.
Mr. Petre.
Mr. Wotton.
Sir Philip Hobbey.
Sir Robert Bowes.

PART II. These to attend the Matters of the State, I will sit with them once a week to hear the debating of things of most importance.

These Persons under-written shall look to the state of all the Courts, especially of the new erected Courts, as the Augmentation, the First Fruits and Tythes, the Wards; and shall see the Revenues answered at the half Years end, and shall consider with what superfluous Charges they be burdened, and thereof shall make a Certificate which they shall deliver.

The Lord Chamberlain.
The Bishop of Norwich.
Sir Thomas Wroth.
Sir Robert Bowes.
Sir Richard Cotton.
Sir Walter Mildmay.
Mr. Gosnald.

I understand it is a Member of the Commission that followeth, but yet those shall do well to do it for the present, because the other shall have no leasure till they have called in the Debts; after which done, they may sit with them.

Those that now be in Commission for the Debts, to take Accompts of all Paiments since the 35th of the King that dead is, after that they have done this Commission they are now in hand with.

Likewise for the Bullwarks, the Lord Chamberlain, Mr. Treasurer, and Mr. Comptroller, to be in Commission in their several Jurisdictions.

The rest of the Council, some go home to their Countries streight after the Parliament, some be sore sick that they shall not be able to attend any thing, which when they come, they shall be admitted of the Council. Also that these Councils sit apart. Also that those of the Council that have these several Commissions.

Desunt quedam.

15. *Jan.* 1552.

This seems not to be the King's Hand, but is interlined in many places by him.

Certain Articles devised and delivered by the King's Majesty, for the quicker, better, and more orderly dispatch of Causes, by his Majesty's Privy-Council.

1. His Majesty willeth, that all Suits, Petitions, and common Warrants delivered to his Privy-Council, be considered by them on the Mundays in the Morning, and answered also on the Saturdays at Afternoon; and that that day, and none others, be assigned to that purpose. Cotton Libr. Nero. C. 10.

2. That in answering of these Suits and Bills of Petition, heed be taken that so many of them as pertain to any Court of his Majesty's Laws be as much as may be referred to those Courts where by order they are triable; such as cannot be ended without them, be with expedition determined.

3. That in making of those Warrants for Mony that pass by them, it be foreseen that those Warrants be not such as may already be dispatcht by Warrant *dormant*, lest by means of such Warrants, the Accompts should be uncertain.

4. His Majesty's pleasure is, That on the *Sundays, they intend the Publick Affairs of this Realm; they dispatch Answers to Letters for the good order of the Realm, and make full Dispatches of all Things concluded the Week before. *Provided that on Sundays they be present at Common Prayer.

5. That on the Sunday Night, the Secretaries, or one of them, shall deliver to his Majesty a Memorial of such Things as are to be debated by his Privy-Council, and then his Majesty to appoint certain of them to be debated on several days, viz. Munday Afternoon, Tuesday, Wednesday, Thursday, Friday, Morning.

6. That on Friday at Afternoon, they shall make a Collection of such things as have been done the four days past; how many of those Articles they have concluded; how many they debated but not ended; how many the time suffered not to peruse; and also the principal

PART II. Reasons that moved them to conclude on such Matters as seemeth doubtful.

7. That on Saturday Morning they shall present this Collection to his Majesty, and know his Pleasure upon such things as they have concluded, and also upon all the private Suits.

8. That on Sunday Night again, his Majesty having received of the Secretaries such new Matters as hath arisen upon new occasion, with such Matters as his Council have left, some not determined, and some not debated, shall appoint what Matters, and on which days shall be determined, the next Week following.

9. That none of them depart his Court for longer than two days, without there be left here at the least eight of the Council, and that not without giving notice thereof to the King's Majesty.

10. That they shall make no manner of Assembly or Meeting in Council, without there be to the number of four at the least.

11. Furthermore, if they be assembled to the number of four and under the number of six, then they shall reason and debate things, examine all Inconveniences and Dangers, and also Commodities on each side; make those things plain which seem diffused at the first opening; and if they agree amongst themselves, then at the next full Assembly of six, they shall make a perfect conclusion and end with them.

12. Also if there rise such matter of weight, as it shall please the King's Majesty himself to be at the debating of, then warning shall be given, whereby the more may be at the debating of it.

13. If such Matter shall happen to rise as shall require long debating and reasoning, or e're it come to a full conclusion or end, then his Majesty's Council shall not intermeddle other Causes, nor fall to other matters for that day, until they have brought it to some end.

14. When Matters for lack of time be only debated, and yet brought to no end, then it shall be noted how far, and to what point the Matter is brought, and which have been the principal Reasons on each side, to the intent when the

Matter is treated or spoken of again, it may the sooner and easilier come to conclusion.

15. In Matters that be long, tedious, and busie, there may be pointed or chosen two or three, more or less, as the case shall seem to require, to prepare, set forth, and make plain the Matters, and to bring report thereof, whereby the things being less cumbrous and diffuse, may the easilier be dispatcht.

Finally; If upon Advertisements, Letters, or other occasion whatsoever there arise, Matters of great Importance, that require haste, his Majesty's meaning is not, but that such Matters be waved, considered, and determined, notwithstanding the Articles pointed to several days, so that nevertheless this Order be not generally or commonly broken.

17. That all Warrants for Reward above 40*l.* and for his Business or Affairs above 100*l.* pass not but under his Signature.

18. That no private Suit be intermedled with the great Affairs, but heard on the Mundays before.

19. If there be under four, and a Matter of Expedition arise, they shall declare it to the King's Majesty, and before him debate it, but not send answer without it require wonderful haste.

A

COLLECTION OF RECORDS,

&c.

NUMBER I.

The Character of Edward the Sixth as it is given by Cardanus, lib. 12. de Genituris, de Genitura, Edwardi Sexti.

PART II.

ADERANT enim illi gratiæ; Linguas enim multas adhuc Puer callebat: Latinam, Anglicam patriam, Gallicam; non expers, ut audio, Græcæ, Italicæ et Hispanicæ, et forsan aliarum: Non illi Dialectica deerat, non Naturalis Philosophiæ principia, non Musica: Mortalitatis nostræ imago, gravitas Regiæ Majestatis, indoles tanto Principe digna; In universum magno miraculo humanarum rerum, tanti ingenii et tantæ expectationis, Puer educabatur. Non hæc Rhetorice exornata veritatem excedunt, sed sunt minora.

And afterwards.

Fuit in hoc monstrificus puellus: hic linguas jam septem, ut audio, perdidicerat; propriam, Gallicam et Latinam exacte tenebat. Dialecticæ non expers, et ad omnia docilis. Cum illo congressus, decimum quintum adhuc agebat annum, interrogavit, (Latine non minus quam ego polite et prompte loquebatur) quid contineant libri tui de rerum varietate rari? Hos enim nomini M. S. dedicaveram. Tum ego, Cometarum primum causam, diu frustra quæsitam, in primo capite ostendo. Quænam, inquit ille? Concursus ego aio, luminis, erraticorum syderum. At Rex, Quomodo cum diversis motibus astra moveantur, non statim dissipatur aut movetur illorum motu? At ego, Movetur equidem, sed longe celerius illis, ob diversitatem aspectus,

velut in Cristallo et sole cum iris in pariete relucet. Parva enim mutatio magnam facit loci differentiam. At Rex, Et quonam pacto absq; subjecto illud fieri potest, irridi enim paries subjectum? Tum ego, velut in lactea via, et luminum reflectione, cum plures candelæ prope accensæ medium quoddam lucidum et candidum efficiunt. Itaq; ex ungue leonem, ut dici solet. Fuit hic in maxima omnium aut bonorum aut eruditorum expectatione ob ingenuitatem atq; suavitatem morum. Prius ceperat favere artibus quam nosceret, et noscere antequam uti posset. Conatus quidam humanæ conditionis quem non solum Anglia, sed orbis, ereptum immature deflere debet. Plurimum educationi debueramus, plus ereptum est hominum dolo, fraudeve. O quam bene dixerat ille,

Immodicis brevis est ætas et rara senectus.

Specimen vertutis exhibere potuit, non exemplum.

Flete nefas magnum, sed toto flebitis orbe
Mortales, vester corruit omnis honor;
Nam regum decus, et juvenum flos, spesq; bonorum,
Delitiæ sæcli, et gloria gentis erat.
Dignus Apollineis Lachrymis, doctæq; Minervæ
Flosculus, heu misere concidis ante diem!
Te tumulo dabimus Musæ, supremaq; flentes
Munera, Melpomene tristia fata cavet.

Ubi gravitas Regia requirebatur, senem vidisses, ut blandus erat et comis ætatem referebat. Cheli pulsabat, publicis negotiis admovebatur, liberalis animo, atq; in his patrem æmulabatur. Qui dum nimium bonus esse studuit, malus videri poterat: sed a filio aberat suspicio criminis, indoles Philosophiæ studiis exculta fuit.

NUMBER II.

The Commission which the Arch-Bishop of Canterbury took out for his Arch-Bishoprick.

EDWARDUS sextus, Dei Gratiæ, Angliæ, Franciæ, et Hiberniæ, Rex, Fidei Defensor, ac in terra Ecclesiæ An- Regist. Cran. Fol. 28.

PART II.

glicanæ et Hiberniæ supremum Caput, Reverendissimo in Christo Partri, ac prædicto Consiliario nostro, Thomæ Cant. Archiep. salutem. Quandoquidem omnis juris dicendi Autoritas, atq; etiam jurisdictio omnimodo; tum illa quæ Ecclesiastica dicitur, quam secularis, a regia Potestate velut a supremo Capite, ac omnium Magistratuum infra Regnum nostrum, fonte et scaturigine primitus emanaverit; sane illos qui jurisdictionem hujusmodi antehac non nisi præcario fungebantur beneficium hujusmodi sic eis ex liberalitate Regia indultum gratis animis agnoscere, idque Regiæ munificentiæ solummodo acceptum referre, eique, quoties ejus Majestati videbitur, cedere convenit. Nos tuis in hac parte supplicationibus humilibus inclinati, et nostrorum subditorum commodis consulere cupientes. Tibi vices nostras sub modo et forma inferius descriptis committend. fore; teque licentiand. esse decernimus ad Ordinand. igitur quoscunque infra Dioces. tuam Cant. ubicunque Oriundos, quos, moribus et literatura prævio diligenti et rigoroso examine idoneos fore compereris, ac ad omnes etiam sacros et Presbyteratus Ordines promovend. ordinand. præsentatosque ad beneficia Ecclesiastica quæcunque infra Dioc. tuam Cant. constituta, si ad curam Beneficiis hujusmodi iminentem sustinend. habiles reperti fuerint et idonei, ac non aliter admittend. ac in et de eisdem instituend. et investiend. ac etiam si res ita exigat, destituend. Beneficiaque Ecclesiastica quæcunque ad tuam collationem sive dispositionem spectantia et pertinentia Personis idoneis conferend. atque approband. testamenta et ultimas voluntates. Necnon administrationes committend. bonorum quorumcunq; subditorum nostrorum ab intestat decedend. quorum bona jura sive credita in diversis Dioc. sive jurisdictionibus, aut alibi juxta consuetudinem Curiæ Prærogativæ Cant. vitæ et mortis suarum tempore habentium calculumque et ratiocinium, et alia in ea parte expediend. testamentaque et administrationes, quorumcunque tuæ Dioc. ut prius approband. et committend. causasque lites et negotia coram te aut tuis deputatis pendend. Indecisas, necnon alias sive alia quascunque sive quæcunque ad forum Ecclesiasticum pertinend. ad te aut tuos deputatos sive deputandos per vestram querelæ, aut appellationis devolvend. sive deducend. quæ citra legum nostra-

rum et Statutorum Regni nostri offensionem coram te aut tuis deputatis agitari, aut ad tuam sive alicujus Comissariorum per te vigore hujus Commissionis jure deputandorum cognitione devolvi aut deduci valeant, et possunt examinand. et decidend. Cæteraq; omnia et singula in Præmissis, seu circa ea necessaria, seu quomodolibet opportuna, per et ultra ea quæ tibi ex sacris Literis divinitus Commissa esse dignoscuntur, vice, nomine et Autoritate nostris exequend. Tibi de cujus sana Doctrina, Conscientiæ puritate, vitæq; et morum integritate, ac in rebus gerundis fide et industria plurimum confidimus, vices nostras cum potestate alium vel alios, Commissarium vel Commissarios, ad præmissa vel eorum aliqua surrogand. et substituend. eosdemque ad placitum revocand. tenore præsentium Committimus, ac liberam facultatem concedimus, teq; licentiamus per præsentes ad nostrum beneplacitum duntaxat duraturas cum cujuslibet congrue et Ecclesiast. coercionis potestate, quacunq; inhibitione ante dat. præsentium emanata in aliquo non obstante, tuam Conscientiam coram Deo strictissime onerantes, et ut summo omnium judici aliquando rationem reddere, et coram nobis tuo sub periculo corporali, respondere intendis te admonentes, ut interim tuum officium juxta Evangelii normam pie et sancte exercere studeas, et ne quem ullo tempore unquam ad sacros Ordines promoveas; vel ad curam animarum gerendam quovismodo admittas; nisi eos duntaxat quos et tanti et tam venerabilis officii functionem, vitæ et morum Integritas notissimis testimoniis approbata, literarum scientia et aliæ qualitates requisitæ ad hoc habiles et idoneos clare et luculenter ostenderint et declaraverint. Nam ut maxime compertum cognitumq; habemus morum omnium et maxime Christianæ Religionis corruptelam, a malis pastoribus in populum emanasse, sic et veram Christi Religionem vitæq; et morum emendationem a bonis pastoribus iterum delectis et assumptis in integrum restitutum iri haud dubie speramus. In cujus rei testimonium præsentes Literas nostras inde fieri, et sigilli nostri quo ad causas Ecclesiasticas utimur appensione jussimus communiri. Datum septimo die mensis Februarii, Anno Dom. millesimo quingentesimo quadragesimo sexto et Regni nostri Anno primo.

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NUMBER III.

The Councils Letter to the Justices of Peace.

An Original.

Cotton Libr. Titus B. 2.

AFTER our right hearty Commendations, where the most Noble King, of famous memory, our late Soveraign Lord and Master King Henry the 8th, (whom God pardon) upon the great Trust which his Majesty had in your virtous Wisdoms and good Dispositions to the Common-Wealth of this Realm, did specially name and appoint you, among others, by his Commissions under his Great Seal of England, to be Conservatours and Justices of his Peace, within that his County of Norfolk. Forasmuch as the same Commissions were dissolved by his decease, it hath pleased the King's Majesty, our Soveraign Lord that now is, by the Advice and Consent of us, the Lord Protector and others Executors to our said late Soveraign Lord, whose Names be under-written; to whom with others, the Government of his most Royal Person, and the Order of his Affairs, is by his last Will and Testament committed, till he shall be of full Age of eighteen Years, to cause new Commissions again to be made for the conservation of his Peace throughout this Realm, whereof you shall by this Bearer receive one for that County. And for that the good and diligent execution of the Charge committed to you and others by the same, shall be a notable Surety to the King, our Soveraign Lord's Person that now is, to whom God give increase of Vertue, Honour, and many Years, a most certain Stay to the Common-Wealth, which must needs prosper where Justice hath place and reigneth. We shall desire you, and in his Majesty's Name charge and command you, upon the receit hereof, with all diligence, to assemble your selves together; and calling unto you all such others as be named in the said Commission. You shall first cry and call to God to give you Grace to execute this Charge committed unto you with all truth and uprightness, according to your Oaths, which you shall endeavour your selves to do in all things appertaining to your Office accordingly: in such sort as all private Malice, Sloth, Neg-

ligence, Displeasure, Disdain, Corruption, and sinister Affections set apart, it may appear you have God, and the preservation of your Soveraign Lord, and natural Country before your Eyes; and that you forget not that by the same, your Selves, your Wives, and your Children, shall surely prosper and be also preserved. For the better doing whereof, you shall at this your first Assembly, make a division of your selves into Hundreds or Wapentakes; that is to say, Two at the least to have especial eye and regard to the good Rule and Order of that, or those Hundreds, to see the Peace duly kept, to see Vagabonds and Perturbers of the Peace punished, and that every Man apply himself to do as his Calling doth require; and in all things to keep good Order, without alteration, innovation, or contempt of any thing that by the Laws of our late Soveraign Lord is prescribed and set forth unto us, for the better direction and framing of our selves towards God and honest Policy. And if any Person, or Persons, whom ye shall think you cannot Rule and Order, without trouble to this Country, shall presume to do the contrary, upon your Information to us thereof, we shall so aid and assist you in the execution of Justice, and the punishment of all such contemptuous Offenders, as the same shall be example to others. And further, his Majesty's Pleasure, by the Advice and Consent aforesaid is, That you shall take such Orders amongst you, as you fail not once every six weeks, till you shall be otherwise commanded, to write unto the said Lord Protector, and others of the Privy-Council, in what state that Shire standeth; and whether any notable things have happened, or were like to happen, in those Parts that you cannot redress, which would be speedily met withal and looked unto; or whether you shall need any advice or counsel, to the intent we may put our hands to the stay and reformation of it in the beginning, as appertains: Praying you also to take order, That every Commissioner in the Shire may have a Double, or a Copy of this Letter, both for his own better Instruction, and to shew to the Gentlemen, and such others as inhabit in the Hundreds, specially appointed to them, that every Man may the better conform himself to do Truth, and help to the advancement of Justice according to their most bounden Duties, and as they

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will answer for the contrary. Thus fare you well. From the Tower of London, the 12th of February.

Your loving Friends,

E. Hertford.

T. Cantuarien. Tho. Wriothelsey, Cancel. W. St. John.
J. Russell. Cuth. Duresme.
Anthony Brown. William Paget.
Anthony Denny. W. Herbert.
Edward North.

NUMBER IV.

The Order for the Coronation of King Edward.

Sunday, the 13*th of Febr. at the Tower, &c.*

Ex Libro Concilii.

THIS day the Lord Protector, and others his Executors, whose Names be hereunto subscribed, upon mature and deep deliberation had among them, did finally resolve, That forasmuch as divers of the old Observances and Ceremonies afore-times used at the Coronations of the Kings of this Realm, were by them thought meet, for sundry respects, to be corrected; and namely, for the tedious length of the same, which should weary and be hurtsome peradventure to the King's Majesty, being yet of tender Age, fully to endure and bide out. And also for that many Points of the same were such as by the Laws of the Realm at this present were not allowable. The King's Majesty's Coronation should be done and celebrated upon Shrove-Sunday next ensuing, in the Cathedral Church of Westminster, after the Form and Order ensuing.

First; The Arch-Bishop of Canterbury shall shew the King to the People at four parts of the great Pulpit or Stage to be made for the King, and shall say on this wise; —Sirs, Here I present King Edward rightful and undoubted Inheritor, by the Laws of God and Man, to the Royal Dignity and Crown Imperial of this Realm, whose Consecration, Inunction, and Coronation, is appointed by all the Nobles and Peers of this Land to be this day. Will ye serve at this time, and give your good-wills and assents to

the same Consecration, Inunction, and Coronation, as by your Duty of Allegiance ye be bound to do?

The People to Answer, Yea, Yea, Yea; King Edward, King Edward, King Edward.

This done, the Arch-Bishop of Canterbury, being revested as he should go to Mass, with the Bishops of London and Winchester on both sides, with other Bishops and the Dean of Westminster in the Bishop's absence, to go in order before the King; the King shall be brought from his Seat by them that assisted him to the Church to the high Altar, where after his Prayer made to God for his Grace, he shall offer a Pall and a pound of Gold, 24 pound in Coin, which shall be to him delivered by the Lord Great Chamberlain. Then shall the King fall groveling before the Altar, and over him the Arch-Bishop shall say this Collect, *Deus humilium*, &c. Then the King shall rise and go to his Chair, to be prepared before the Altar, his Face to the Altar, and standing, one shall hold him a Book; and the Arch-Bishop standing before the King, shall ask him, with a loud and distinct Voice, in Manner and Form following.

Will ye grant to keep to the People of England, and others your Realms and Dominions, the Law and Liberties of this Realm, and others your Realms and Dominions?

I grant and promit.

You shall keep, to your strength and power, to the Church of God, and to all the People, holy Peace and Concord.

I shall keep.

You shall make to be done, after your Strength and Power, equal and rightful Justice in all your Dooms and Judgments, with Mercy and Truth.

I shall do.

Do you grant to make no Laws, but such as shall be to the Honour and Glory of God, and to the Good of the Common-Wealth; and that the same shall be made by the consent of your People, as hath been accustomed.

I grant and promit.

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Then shall the King rise out of his Chair, and by them that before assisted him, be led to the High Altar, where he shall make a solemn Oath upon the Sacrament, laid upon the said Altar, in the sight of all the People, to observe the Premisses; and laying his Hand again on the Book, shall say;

The things which I have before promised, I shall observe and keep. So God help me, and those Holy Evangelists by Me bodily touched upon this Holy Altar.

That done, the King shall fall again groveling before the High Altar, and the said Arch-Bishop kneeling before him, shall, with a loud Voice, begin *Veni Creator Spiritus*, &c.

Which done, the said Arch-Bishop standing, shall say over the King, *Te invocamus;* and at the end shall kneel again, and then shall the King rise and be set in the Chair again; and after a little pause he shall rise, and assisted with those that did before that Office, go again to the High Altar, where he shall be uncloathed by his Great Chamberlain unto his Coat of Crimson Satin; which, and also his Shirt, shall be opened before and behind on the Shoulders, and the bowght of the Arms, by the said Great Chamberlain, to the intent that on those Places he be anointed; and whiles he is in the anointing, Sir Anthony Denny, and Sir William Herbert, must hold a Pall over him. And first, the said Arch-Bishop shall anoint the King, kneeling, in the Palms of his Hands, saying these Words, *Ungas Manus;* with this Collect, *Respice Omnipotens Deus.* After he shall anoint him in the Brest, in the midst of his Back, on his two Boughts of his Arms, and on his Head making a Cross; and after making another Cross on his Head, with Holy Chrism, saying as he anointeth the places aforesaid, *Ungatur Caput, ungantur scapulæ*, &c. During which time of Unction, the Quire shall continually sing, *Ungebant Regem*, and the Psalm, *Domine in virtute tua lætabitur Rex.* And it is to be remembred, that the Bishop or Dean of Westminster, after the King's Inunction, shall dry all the Places of his Body, where he was anointed, with Cotton, or some Linnen Cloth, which is to be burnt. And furthermore the places opened for the same, is to be cloathed by the Lord Great Chamberlain; and on the King's Hands shall be put, by the said Arch-Bishop of Canterbury, a pair of

Linnen Gloves, which the Lord Great Chamberlain shall before see prepared.

This done, the King shall rise, and the Arch-Bishop of Canterbury shall put on the King a Tabert of Tanteron-white, shaped in manner of a Dalmatick; and he shall put up on the King's Head a Quoif, the same to be brought by the Great Chamberlain. Then the King shall take the Sword he was girt withal, and offer it himself to God, laying it on the Altar, in token that his Strength and Power should first come from God. And the same Sword he shall take again from the Altar, and deliver to some great Earl, to be redeemed of the Bishop or Dean of Westminster for 100*s.* which Sword shall be borne naked afterwards before the King.

Then the King being set in his Chair before the Altar, shall be crowned with St. Edward's Crown; and there shall be brought, by the Bishop or Dean of Westminster, Royal Sandals and Spurs to be presently put on by the Lord Great Chamberlain; and the Spurs again immediately taken off, that they do not encumber him.

Then the Arch-Bishop, with all the Peers and Nobles, shall convey the King, sustained as before, again into the Pulpit, setting him in his Siege Royal; and then shall the Arch-Bishop begin, *Te Deum Laudamus;* which done, the Arch-Bishop shall say unto the King, *Sta et retine a modo locum.* And the King being thus set, all the Peers of the Realm, and Bishops, holding up their Hands, shall make unto him Homage as followeth; first, the Lord Protector alone, then the Arch-Bishop of Canterbury, and the Lord Chancellor, so two and two as they be placed.

I N. become your Liege Man, of Life and Limb, and of earthly Worship, and Faith, and Truth, I shall bear unto you, against all manner of Folks, as I am bound by my Allegiance, and by the Laws and Statutes of this Realm. So help us God and Allhallowes. And then every one shall kiss the King's left Cheek; which done, all they holding up their hands together, in token of their Fidelity, shall with one Voice on their Knees say. *We offer to sustain and defend you and your Crown, with our Lives, and Lands, and Goods, against all the World.* And then with one Voice to cry, *God save King Edward;* which the People

PART II. shall cry accordingly. Then shall the King be led to his Travers to hear the High Mass, and so depart home crowned in Order, as he set forth accordingly.

E. Hertford.

T. Cantuarien. Tho. Wriothesley, Cancel. W. St. John. J. Russel. John Lisle. Cuth. Duresme. Anthony Brown. W. Paget. Anthony Denny. W. Herbert.

NUMBER V.

The Commission for which the Lord Chancellor was deprived of his Office; with the Opinion of the Judges concerning it.

Ex Libro Concilii. Fol. 49. EDWARDUS sextus Dei Gratia Angliæ, Franciæ, et Hiberniæ, Rex, Fidei Defensor; et in terra Ecclesiæ Anglicanæ et Hiberniæ supremum Caput, dilectis et fidelibus Consiliariis suis, Roberto Southwell Militi, custodi ac Magistro Rotulorum Cancellariæ nostræ, et Johanni Tregonwell Armigero uni Magistrorum Cancellariæ nostræ prædictæ, et dilectis sibi Johanni Olyver Clerico, et Antonio Bellasis Clerico, Magistris ejusdem Cancellariæ nostræ salutem. Quia prædilectus et fidelis consanguineus noster Thomas Comes Southampton Cancellarius noster Angliæ, nostris arduis negotiis ex mandato nostro continuo intendens, in eisdem adeo versatur, quod ad ea quæ in Curia Cancellariæ nostræ, in causis et materiis inter diversos ligeos et subditos nostros ibidem pendentibus, tractand. audiend discutiend. et terminand. Sicut ut fieri debeant, ad presens non sufficiat: volentes proinde in ejusdem Cancellarii nostri absentia omnibus ligeis et subditis nostris quibuscunque, quascunque materias suas in Curia Cancellariæ nostræ prædictæ prosequentibus, plenam et celerem justitiam exhiberi, ac de fidelitatibus, et providis circumspectionibus vestris plenius confidentes, assignavimus, vos tres, et duos vestrum, ac tenore præsentium damus vobis tribus et duobus, plenam potestatem et autoritatem audiendi et examinandi quascunq; materias,

causas, et Petitiones coram nobis in Cancellaria nostra, inter quoscunq; ligeos et subditos nostros nunc pendentes, et in posterum ibidem exhibend. et pendend. et easdem materias, causas et Petitiones, juxta sanas vestras discretiones, finaliter terminand. et debitæ executioni demandand. partesq; in materiis sive causis vel Petitionibus illis nominatis et specificatis ad testes et alios quoscunque, quos vobis fore videbitur, evocandos, quoties expedire videbitis coram vobis tribus vel duobus vestrum evocandos; et ipsos et eorum quemlibet debite examinari compellend. diesq; productorios imponend. et assignand. processusq; quoscunq; in ea parte necessarios concedend. et fieri faciend. contemptus etiam quoscunq; ibidem commissos sive perpetratos, debite castigand. et puniend. cæteraque omnia et singula faciend. et exequend. quæ circa præmissa necessaria fuerint; seu quomodolibet opportuna: Et ideo vobis mandamus, quod circa promissa diligenter attendatis, ac ea faciatis, et exequamini cum effectu. Mandamus etiam tenore præsentium omnibus et singulis Officiariis et Ministris nostris curiæ nostræ prædictæ, quod vobis tribus, et duobus vestrum in executione præmissorum diligenter intendant, prout decet: Volumus enim et per præsentes concedimus, quod omnia et singula judicia sive finalia decreta per vos tres vel duos vestrum super hujusmodi causis, sive materiis reddend. seu fiend. sicut et esse debeant, tanti et consimilis valoris, effectus, efficaciæ, roboris, et virtutis, ac si per Dominum Cancellarium Angliæ et Curiæ Cancellariæ prædictæ, reddita seu reddenda forent, proviso semper, quod omnia et singula hujusmodi judicia seu finalia decreta, per vos tres vel duos vestrum, virtute præsentium reddend. seu fiend. manibus vestris trium vel duorum vestrum, subscribantur et consignentur, et superinde eadem judicia sive decreta præfato Cancellario nostro præsententur et liberentur, ut idem Cancellarius noster antequam irrotulentur, eadem similiter manu sua consignet. In cujus rei testimonium has literas nostras fieri fecimus Patentes, Teste meipso apud Westmonast. 18 die Feb. Anno Regni nostri primo.

THE said Students referring to the consideration of the said Protector and Council, what the granting out of the said Commission without warrant did weigh; Forasmuch

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as the said Protector and Council minding the surety of the King's Majesty, and a direct and upright proceeding in his Affairs, and the observation of their Duties in all things, as near as they can, to his Majesty, with a desire to avoid all things which might offend his Majesty, or his Laws; and considering, that the said Commission was none of the things which they in their Assemblies in Council, at any time since the Death of the King's Majesty late deceased, did accord to be passed under the Great Seal, have for their own Discharges required us, whose Names be under-written, for the Opinion they have of our knowledge and experience in the Laws of this Realm, to consider the said Case of making of the said Commission without warrant; and after due consideration thereof, to declare in writing to what the said Case doth weigh in Law. We therefore, whose Names be under-written, after mature and advised consultation and deliberation thereupon; do affirm and say, for our Knowledges and Determinations, That the said Chancellor of England having made forth, under the Great Seal of England, without any Warrant, the Commission aforesaid, hath done, and doth by his so doing offend the King's Majesty, hath and doth by the Common Law, forfeit his Office of Chancellor, and incurreth the Danger, Penalty, and Paiment, of such Fine as it shall please the King's Majesty, with the advise of the said Lord Protector and Council to set upon him for the same; with also Imprisonment of his Body at the King's Will: In Witness whereof we have set our Names to this Present, the last day of February, in the first Year of the Reign of our Soveraign Lord King Edward the 6th, by the Grace of God, King of England, France, and Ireland, Defender of the Faith, and in Earth of the Church of England; and also of Ireland the Supream Head; And have likewise, for more ample testimony of this our Opinion of, and upon the Premisses, put and subscribed our Names to this present Duplicate of the same here asserted, in this present Act of this 6th day of the month of March accordingly.

NUMBER VI.

The Duke of Somerset's Commission to be Protector.

Ex Libro Concilii. Fol. 62.

EDWARD the 6th, by the Grace of God, King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, in Earth the Supream Head. Whereas our Council, and divers of the Nobles and Prelats of this our Realm of England, considering Our young and tender Age, have thought meet and expedient, as well for Our Education, and bringing up in Knowledg, Learning, and Exercises of Good and Godly Manners, Vertues, and Qualities, meet and necessary for a Prince of our Estate, and whereby We should, and may at Our full Age be the more able to minister and execute the Charge of our Kingly Estate and Office, committed unto Us by the Goodness of Almighty God, and left, and come unto Us, by right Inheritance, after and by the decease of Our late Soveraign Lord and Father, of most famous Memory, King Henry the 8th, whose Soul God pardon. As also to the intent, that during the time of our Minority, the great and weighty Causes of our Realms and Dominions may be set forth, conducted, passed, applied, and ordered, in such sort, as shall be most to the Glory of God, our Surety and Honour; and for the Weal, Benefit, and Commodity of Us, Our said Realms and Dominions, and of all Our loving Subjects of the same, have advised Us to nominate, appoint, and authorize some one meet and trusty Personage, above all others, to take the special Care and Charge of the same for Us, and in our Name and Behalf; without the which the things before remembred could not, nor can be done so well as appertaineth. We therefore using their Advices and Counsels in this behalf, did heretofore assign and appoint our dear and well-beloved Uncle Edward, now Duke of Somerset, Governour of our Person, and Protector of Our said Realms and Dominions, and of our Subjects and People of the same. Which thing, albeit We have already declared heretofore, and our Pleasure therein published by Word of our Mouth, in the presence of Our said Council, Nobles, and Prelats of Our said Realm of England, and not by any Writing set forth under Our Seal for that only purpose. Yet for a

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more perfect and manifest knowledg, and further corroboration and understanding of Our determination in that behalf; and considering that no manner of Person is so meet to have and occupy the said Charge and Administration, and to do Us service in the same, as is Our said Uncle Edward, Duke of Somerset, eldest Brother to our Natural most gracious late Mother Queen Jane, as well for the proximity of Blood, whereby he is the more stirred to have special eye and regard to our Surety and good Education, in this Our said Minority; as also for the long and great experience which Our said Uncle hath had in the Life-time of Our said dear Father, in the Affairs of our said Realm and Dominions, both in time of Peace and War; whereby he is more able to Order and Rule Our said Realms, Dominions, and Subjects of the same: and for the special confidence and trust that We have in Our said Uncle, as well with the Advice and Consent of our Council, and other our Nobles and Prelats, as also of divers discreet and sage Men that served Our said late Father in his Council and weighty Affairs; We therefore, by these Presents, do not only ratify, approve, confirm, and allow, all and every thing and things whatsoever devised or set forth, committed or done by Our said Uncle, as Governor of our Person, and Protector of our said Realms and Dominions, and of the Subjects of the same, sith the time he was by Us named, appointed, and ordained by Word Governor of our Person, and Protector of Our said Realms and Dominions, and of the Subjects of the same, as is aforesaid, or otherwise any time before, sithence the death of Our said late Father. But also by these Presents, We for a full and perfect Declaration of the Authority of Our said Uncle, given and appointed as aforesaid, do nominate, appoint, and ordain Our said Uncle Governor of Our said Person, and Protector of Our said Realms and Dominions, and of the Subjects of the same, until such time as We shall have, by the sufferance of God, accomplished the Age of eighteen Years.

And We also do grant to Our said Uncle, by these Presents, full Power and Authority, from time to time, until such time as We shall have accomplished the said Age of eighteen Years, to do, procure, and execute, and cause to

be done, procured, and executed, all and every such Thing and Things, Act and Acts, which a Governor of the King's Person of this Realm, during his Minority, and a Protector of his Realms, Dominions, and Subjects, ought to do, procure, and execute, or cause to be done, procured, and executed; and also all and every other thing and things, which to the Office of a Governor of a King of the Realm, during his Minority, and of a Protector of his Realms, Dominions, and Subjects, in any wise appertaineth or belongeth. Willing, authorising, and Commanding, Our said Uncle, by these Presents, to take upon him the Name, Title, and Authority of Governor of our Person, and Protector of our Realms, Dominions, and Subjects; and to do, procure, and execute, and cause to be done, procured, and executed, from time to time, until We shall have accomplished the said Age of eighteen Years, all and every Thing and Things, Act and Acts, of what Nature, Quality, or Effect soever they be or shall be, concerning our Affairs, Doings, and Proceedings, both Private and Publick, as well in Outward and Forreign Causes and Matters, as also concerning our Affairs, Doings, and Proceedings within Our said Realms and Dominions, or in any of them, or concerning any Manner, Causes, or Matters, of any of our Subjects of the same, in such like manner and form as shall be thought, by his Wisdom and Discretion, to be for the Honour, Surety, Prosperity, good Order, Wealth, or Commodity of Us, or of any of Our said Realms and Dominions, or of the Subjects of any of the same.

And to the intent Our said Uncle should be furnished with Men qualified in Wit, Knowledg, and Experience for his Aid and Assistance, in the managing and accomplishment of Our said Affairs, We have, by the Advice and Consent of our said Uncle, and others, the Nobles, Prelats, and wise Men of Our said Realm of England, chosen, taken, and accepted, and by these Presents do chuse, take, accept, and ordain to be our Counsellors, and of our Council, the most Reverend Father in God, Thomas Arch-Bishop of Canterbury, and our right Trusty and well-beloved William, Lord St. John, Great Master of our Houshold, and President of our Council; John Lord Russel Keeper of our Privy-Seal; and Our trusty and right well-

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beloved Cousins, William Marquess of Northampton; John Earl of Warwick, Great Chamberlain of England; Henry Earl of Arundel, our Lord Chamberlain; Thomas Lord Seymour of Sudley, High Admiral of England; the Reverend Father in God, Cuthbert Bishop of Duresm, and Our right trusty and well-beloved Richard Lord Rich; Sir Thomas Cheyney Knight of our Order, and Treasurer of our Houshold; Sir John Gage Knight of our Order, and Comptroller of our Houshold; Sir Anthony Brown Knight of our Order, Master of our Horses; Sir Anthony Wingfield Knight of our Order, our Vicechamberlain; Sir William Paget Knight of our Order, Our chief Secretary; Sir William Petre Knight, one of Our two principal Secretaries; Sir Ralph Sadler Knight, Master of our Great Wardrobe; Sir John Baker Kt. Dr. Wotton Dean of Canterbury and York; Sir Anthony Denny and Sir William Herbert Kts. Gentlemen of our Privy-Chamber; Sir Edward North Kt. Chancellor of our Court of Augmentations and Revenues of our Crown; Sir Edward Montague Kt. Chief Justice of our Common-Pleas: Sir Edward Wotton Kt. Sir Edmund Peckham Kt. Cofferer of our Houshold; Sir Thomas Bromley Kt. one of the Justices for Pleas before us to be holden, and Sir Richard Southwell Kt.

And furthermore We are contented and pleased, and by these Presents do give full Power and Authority to our said Uncle from time to time, untill We shall have accomplished, and be of the full Age of eighteen Years, to call, ordain, name, appoint, and swear such, and as many other Persons of our Subjects, as to him our said Uncle shall seem meet and requisite to be of our Council; and that all and every such Person or Persons, so by our said Uncle, for and during the time aforesaid to be called, named, ordained, appointed, and sworn of our Council, and to be our Counsellor or Counsellors, We do by these Presents name, ordain, accept, and take our Counsellor and Counsellors, and of our Council in like manner and form, as if he, they, and every of them, were in these Presents by Us appointed, named, and taken to be of our Council, and our Counsellor or Counsellors, by express Name or Names. And that also of our forenamed Counsellors, or of any others which our said Uncle shall hereafter at any time

take and chuse to be our Counsellor or Counsellors, or of our said Council, he our said Uncle shall, may, and have Authority by these Presents, to chuse, name, appoint, use, and swear of Privy-Council, and to be our Privy-Counsellor or Counsellors, such and so many as he from time to time shall think convenient. BOOK I.

And it is Our further pleasure, and also We will and grant by these Presents, for Us, our Heirs and Successors, That whatsoever Cause, Matter, Deed, Thing, or Things, of what Nature, Quality, or Condition soever the same be; yea, though the same require, or ought by any Manner, Law, Statute, Proclamation, or other Ordinance whatsoever, to be specially, or by Name, expressed or set forth in this Our present Grant or Letters Patents, and be not herein expressed or mentioned, specially which Our said Uncle, or any of our Privy-Counsellor, or Counsellors, with the Advice, Consent, or Agreement of Our said Uncle, have thought necessary, meet, expedient, decent, or in any manner-wise convenient to be devised, done, or executed, during our Minority, and until We come to the full Age of eighteen Years, for the Surety, Honour, Profit, Health, or Education of our Person: or for the Surety, Honour, Profit, Weal, Benefit, or Commodity of any of our Realms, Dominions, or Subjects; and the same have devised, done, or executed, or caused to be devised, executed, or done, at any time since the Death of Our most Noble Father of most famous memory. We are contented, and pleased, and will and grant, for Us, our Heirs and Successors, by these Presents, that the same Cause, Matter, Deed, Thing and Things, and every of them, shall stand, remain, and be (until such time our said Uncle, with such and so many of Our foresaid Counsellors as he shall think meet to call unto his assistance, shall revoke and annihilate the same) good, sure, stable, vailable, and effectual, to all Intents and Purposes, without offence of Us, or against Us, or of or against any of our Laws, Statutes, Proclamations, or other Ordinances whatsoever; and without incurring therefore into any Danger, Penalty, Forfeit, Loss; or any other Encumbrance, Penalty, or Vexation of his or their Bodies, Lands, Rents, Goods, or Chattels; or of their, or of any of their Heirs, Executors, or Administrators, or

PART II. of any other Person or Persons whatsoever, which have done or executed any Cause, Matter, Deed, Thing or Things, now, or any time since the Death of Our said Father, by the Commandment or Ordinance of Our said Uncle, or any of our Counsellors, with the Advice, Consent, or Agreement of Our said Uncle.

And further We are contented and pleased, and will and grant, for Us, our Heirs and Successors, by these Presents, that whatsoever Cause, Matter, Deed, Thing or Things, of what Nature, Quality, or Condition soever the same be, or shall be; yea, though the same require, or ought by any Manner, Law, Statute, Proclamation, or other whatsoever Ordinance to be specially and by name expressed and set forth in this our present Grant and Letters Patents, and be not herein specially named or expressed, which our said Uncle shall at any time, during our Minority, and until We shall come to the full Age of eighteen Years, think necessary, meet, expedient, decent, or in any wise convenient to be devised, had, made, executed or done in our Name, for the Surety, Honour, Profit, Health, or Education of our Person, or which our said Uncle, with the Advice and Consent of such, and so many of our Privy-Council, or of our Counsellors, as he shall think meet to call unto him from time to time, shall at any time, until We come unto the full Age of eighteen Years, think necessary, meet, decent, expedient, or in any-wise convenient to be devised, had, made, executed, or done in our Name, for the Surety, Honour, Profit, Weal, Benefit, or Commodity of any of our Realms, Dominions, or Subjects, or any of them, he Our said Uncle and Counsellors, and every of them, and all and every other Person or Persons, by his Our said Uncle's Commandment, Direction, Appointment, or Order, or by the Commandment, Appointment, Direction, or Order, of any of Our said Counsellors, so as Our said Uncle agree, and be contented, to and with the same, shall and may do, or execute the same without displeasure to Us, or any manner of Crime or Offence to be by Us, our Heirs or Successors, laid or imputed to him Our said Uncle, or any Our said Counsellors, or any other Person or Persons therefore, or in that behalf, and without any offence of or against our Laws, Statutes,

Proclamations, or other whatsoever Ordinances; and without incurring therefore into any Dammages, Penalty, Forfeit, Loss, or any other Encumbrance, Trouble, or Vexation of his, or any of their Bodies, Lands, Tenements, Goods or Chattels; or of his or their, or any their Heirs, Successors, Assigns, Executors or Administrators. And therefore we Will and Command, not only all and every our Judges, Justices, Serjeants, Attornies, Sollicitors, Sheriffs, Escheators, Bailiffs, and all other our Officers, Ministers, and Subjects, that now be, or hereafter shall be, in no wise to Impeach, Appeal, Arrest, Trouble, Vex, Injure, or Molest in our Name or otherwise, Our said Uncle, or our said Counsellors, or any of them, or any other Person, for any Cause, Matter, Deed, Thing or Things, which he or they, or any of them have done, or shall do, execute, or cause to be executed or done as aforesaid; But also We require, and nevertheless straitly Charge and Command, by these Presents, all and every our Officers, Ministers, and Subjects, of what Estate, Degree, or Condition soever he or they be, or shall be, to be obedient, aiding, attendant and assisting to Our said Uncle and Counsellors, and to every of them as behoveth, for the execution of this Charge and Commission given and committed unto Our said Uncle and Council as aforesaid, as they tender our Favour, and their own Weals, and as they will answer unto Us at their uttermost Perils for the contrary. In Witness whereof, We have caused these our Letters to be made Patents; Witness our Self at Westminster, the 13th day of March, in the first Year of our Reign.

E. Somerset.

T. Cantuarien. W. St. John. J. Russell. W. Northamp.
T. Cheynie. William Paget.

Anthony Brown.

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NUMBER VII.

The King's Letter to the Arch-Bishop of York, concerning the Visitation then intended.

Cotton Libr. Titus B. 2.

EDWARDUS sextus, Dei Gratia, Angliæ, Franciæ, et Hiberniæ Rex, Fidei Defensor, ac in terra Ecclesiæ Anglicanæ et Hiberniæ supremum Caput, Reverendissimo in Christo Patri, ac prædilecto Consiliario nostro Roberto permissione divina Eboracen. Archiepisc. Angliæ Primati et Metropolitano salutem. Quum nos, suprema Authoritate nostra Regia, omnia et singula loca Ecclesiastica, clerumq; et populum infra et per totum nostrum Angliæ Regnum constituta, propediem visitare statuerimus, Vobis tenore præsentium stricte inhibemus atq; mandamus et per vos Suffraganeis vestris confratribus Episcopis, ac per illos suis Archidiaconis ac aliis quibuscunq; jurisdictionem Ecclesiasticam exercentibus, tam exemptis quam non exemptis, infra vestram Provinciam Eboracens. ubilibet constitutis sic inhibere volumus atq; præcipimus, quatenus nec vos nec quisquam eorum Ecclesias, aut alia loca prædicta Clerumve aut populum visitare, aut ea quæ sunt jurisdictionis exercere seu quicquam aliud in præjudicium dictæ nostræ Visitationis generalis quovismodo attemptare presumat sive presumant sub pœna contemptus, donec et quousq; licentiam et facultatem vobis et eis in ea parte largiend. et impertiend. fore duxerimus. Et quia non solum internam animorum subditorum nostrorum pacem; verum etiam externam eorum concordiam multiplicibus opinionum procellis ex contentione, dissentione et contraversiis concionatorum exortis, multum corruptam, violatam ac misere divulsam esse cernimus; Idcirco nobis admodum necessarium visum est ad sedandas et componendas hujusmodi opinionum varietates, quatenus inhibeatis, seu inhiberi faciatis omnibus et singulis Episcopis, nec alibi quam in Ecclesiis suis Cathedralibus, et aliis Personis Ecclesiasticis quibuscunque, ne in alio loco quam in suis Ecclesiis, Collegiatis, sive Parochialibus, in quibus intitulati sunt, predicent, aut subditis nostris quovismodo concionandi munus exerceant, nisi ex gratia nostra speciali ad id postea licentiati fuerint, sub nostræ indig-

nationis pæna. In cujus rei testimonium, Sigillum nostrum, quo ad causas Ecclesiasticas utimur, præsentibus apponi mandavimus. Dat. quarto die mensis Maii, Anno Dom. 1547. et Regni nostri Anno primo.

E. Somerset.

T. Seimour.

T. Cantuarien. W. St. John. Will. Petre Secretary.

J. Russell.

John Bakere.

John Gage.

NUMBER VIII.

The Form of bidding Prayer before the Reformation.

The Bedes on the Sunday.

Out of the Festival, printed An. 1509.

Ye shall kneel down on your Knees, and lift up your Hearts, making your Prayers to Almighty God, for the good State and Peace of all-holy Church, that God maintain, save, and keep it. For our Holy Father the Pope, with all his true College of Cardinals, that God for his Mercy them maintain and keep in the right Belief, and it hold and increase, and all Misbelief and Heresy be less and destroy'd. Also ye shall pray for the Holy Land, and for the Holy Cross that Jesus Christ died on for the redemption of Men's Souls, that it may come into the power of Christian Men the more to be honoured for our Prayers. Also ye shall pray for all Arch-Bishops and Bishops; and especially for the Arch-Bishop of Canterbury our Metropolitane, and for the Bishop of N. our Diocesan, that God of his Mercy give to them Grace so to Govern and rule Holy Church, that it may be to the Honour and Worship of him, and Salvation of our Souls. Also ye shall pray for Abbots, Priors, Monks, Canons, Friers, and for all Men and Women of Religion, in what Order, Estate, or Degree that they stand in, from the highest Estate unto the lowest Degree. Also ye shall pray

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for all them that have Charge and Cure of Christian Men's Souls, as Curats and Parsons, Vicars, Priests and Clarks; and in especial for the Parson and Curat of this Church, and for all the Priests and Ministers that serve therein, or have served therein; and for all them that have taken any Order, that Almighty God give them Grace of continuance well for to keep and observe it to the honour and health of their Souls. Also ye shall pray for the Unity and Peace of all Christian Realms, and in especial for the good Estate, Peace and Tranquility, of this Realm of England, for our Liege Lord the King, that God for his great Mercy send him Grace so to Govern and Rule this Realm, that God be pleased and worshipped, and to the Profit and Salvation of this Land. Also ye shall pray for our Liege Lady the Queen, my Lord Prince, and all the noble Progeny of them; for all Dukes, Earls, Barons, Knights, and Esquires, and other Lords of the King's Council, which have any Rule and Governance in this Land, that God give them Grace so to Council, Rule, and Govern, that God be pleased, the Land defended, and to the Profit and Salvation of all the Realm. Also ye shall pray for the Peace both on Land, and on the Water; that God grant Love and Charity among all Christian People. Also ye shall pray for all our Parishes, where that they be, on Land or on Water, that God save them from all manner of Perils; and for all the good Men of this Parish, for their Wives, Children, and Men, that God them maintain, save and keep. Also ye shall pray for all true Tithers, that God multiply their Goods and Encrease; for all true Tillers that labour for our Sustenance, that Till the Earth; and also for all the Grains and Fruits that be sown, set, or done on the Earth, or shall be done, that God send such Weather that they may grow, encrease, and multiply, to the help and profit of all Mankind. Also ye shall pray for all true Shipmen and Merchants, whersoever that they be, on Land or on Water, that God keep them from all Perils, and bring them home in safety, with their Goods, Ships, and Merchandises, to the Help, Comfort, and Profit of this Realm. Also ye shall pray for them that find any Light in this Church, or give any Behests, Book, Bell, Chalice, or Vestment, Surplice, Auter cloth, or Towel, Lands,

Rents, Lamp or Light, or any other Adornments, whereby God's Service is the better served, sustained and maintained in Reading and Singing, and for all them that thereto have counselled, that God reward and yield it them at their most need. Also ye shall pray for all true Pilgrims and Palmers, that have taken their way to Rome, to Jerusalem, to St. Katherines, or St. James, or to any other Place, that God of his Grace give them time and space, well for to go and to come, to the profit of their Lives and Souls. Also ye shall pray for all them that be sick or diseased of this Parish, that God send to them Health, the rather for our Prayers; for all the Women which be in our Lady's Bands, and with Child, in this Parish, or in any other, that God send to them fair Deliverance, to their Children right Shape, Name, and Christendom, and to the Mother's purification; and for all them that would be here, and may not, for Sickness or Travail, or any other lawful Occupation, that they may have part of all the good Deeds that shall be done here in this Place, or in any other. And ye shall pray for all them that be in good Life, that God them hold long therein; and for them that be in Debt, or deadly Sin, that Jesus Christ bring them out thereof, the rather for our Prayer. Also ye shall pray for him or her that this day gave the Holy Bread, and for him that first began and longest holdeth on, that God reward it him at the day of Doom; and for all them that do well, or say you good, that God yield it them at their need, and for them that otherwise would that Jesus Christ amend them; For all those, and for all Christian Men and Women, ye shall say a *Pater Noster; Ave Maria; Deus misereatur nostri; Gloria Patri; Kyrie Eleison; Christe Eleison; Kyrie Eleison; Pater Noster; Et ne nos; Sed libera; Versus; Ostende nobis; Sacerdotes; Domine salvum fac Regem; Salvum fac Populum; Domine fiat Pax; Domine exaudi; Dominus vobiscum; Oremus; Ecclesiæ tuæ quæsumus; Deus in cujus manu; Deus qui Sanctorum,* &c. Furthermore, ye shall pray for all Christian Souls, for Arch-Bishops and Bishops Souls; and in especial, for all that have been Bishops of this Diocess; and for all Curats, Parsons and Vicars Souls, and in especial, for them that have been Curats of this Church, and for the Souls that have served in this Church.

PART II. Also ye shall pray for the Souls of all Christian Kings and Queens, and in especial for the Souls of them that have been Kings of this noble Realm of England; and for all those Souls that to this Church have given Book, Bell, Chalice, or Vestment, or any other thing, by the which the Service of God is better done, and Holy Church worshipped. Ye shall also pray for your Father's Soul, for your Mother's Soul; for your God-fathers Souls, for your God-mothers Souls; for your Brethren and Sisters Souls, and for your Kindreds Souls, and for your Friends Souls, and for all the Souls we be bound to pray for; and for all the Souls that be in the Pains of Purgatory, there abiding the Mercy of Almighty God; and in especial for them that have most need and least help, that God of his endless Mercy lessen and minish their Pains by the means of our Prayers, and bring them to his Everlasting Bliss in Heaven. And also of the Soul N. or of them that upon such a day this Week we shall have the Anniversary; and for all Christian Souls ye shall devoutly say a *Pater Noster* and *Ave Maria; Psalmus de profundis, &c.* with this Collect, *Oremus; Absolve quæsumus Domine animas famulorum tuorum Pontificum, Regum, Sacerdotum, Parentum, Parochianorum, Amicorum, Benefactorum Nostrorum, et omnium fidelum defunctorum, ab omni vinculo delictorum; ut in Resurrectionis Gloria inter sanitos et electos tuos resuscitati respirent, per Iesum Christum Dominum nostrum.* Amen.

NUMBER IX.

Bishop Tonstall's Letter, proving the Subjection of Scotland to England.

An Original.

Cotton Libr. Caligula, B. 7. PLEASE it your Grace, my Lord Protector, and you right honourable Lords of the King's Majesty's Council, to understand, that I have received your Letter of the 4th of this month, by which ye will me to search all mine old Registers, and ancient Places to be sought, where any

thing may be found for the more clear declaration to the World of the King's Majesty's Title to the Realm of Scotland, and to advertise you with speed accordingly: And also to signify unto you what ancient Charters and Monuments for that purpose I have seen, and where the same are to be sought for. According unto which your Letters, I have sought with all diligence all mine old Registers, making mention of the Superiorities of the Kings of England to the Realm of Scotland, and have found in the same of many Homages made by the Kings of Scots to the Kings of England, as shall appear by the Copies which I do send to your Grace and to your Lordships herewith. Ye shall also find in the said Copies the Gift of the Barony of Coldingham, made to the Church of Duresm by Edgar the King of Scots; which Original Gift is under Seal, which I shewed once to my Lord Maxwell at Duresm, in the presence of you my Lord Protector. I find also a confirmation of the same Gift by King William Rufus in an old Register, but not under Seal, the Copy whereof is sent herewith. The Homages of Kings of Scotland which I have found in the Registers, I have sent in this Copy. I send also herewith the Copy of a Grant made by King Richard the First unto William King of Scots and his Heirs, How as oft as he is summoned to come to the Parliament, he shall be received in the Confines of the Realm of Scotland, and conducted from Shire to Shire unto his coming to the Parliament; and what the King doth allow him for his Diet every day unto the Court; and also what Diet and Allowance he hath, being at the Parliament, both in Bread and Wine, Wax and Candle, for his time of his abode there; and of his Conduct in his return home.

And where King William, King of Scots, made Homage to King Henry the Second, and granted, That all the Nobles of his Realm should be his Subjects, and make Homage to him; and all the Bishops of his Realm should be under the Arch-Bishops of York: And the said King William delivered to the said King Henry, the Castles of Roxburgh, Edinburgh, and the Castle of Barwick, as is found in my Register; and that the King of England should give all Abbeys and Honours in Scotland, or at least they should not be given without his Counsel. I do find, in the confir-

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mation of the same, out of the old Registers of the Priors of Duresm, Hommage made by the Abbots, Priors, and Prioresses of Scotland, to King Edward the First, in French, which I do send herewith. Also I do send herewith in French, how King Edward the First was received and taken to be Supream Lord in Scotland, by all those that pretended Title to the Crown of Scotland, as next Heirs to the King, that was then dead without Issue, and the compromise of them all made unto the said King Edward the First to stand to his Judgment, which of all them that did claim should have the Crown of Scotland: The Transcript of which Compromise in French, was then sent by the said King Edward, under the Seal of the King's Exchequer in green Wax, to the Prior of Duresm, to be registred for a perpetual Memory, that the Supremity of Scotland belonged to the Kings of England, which yet the Chapiters of Duresm have to shew, which thing he commandeth them to put in their Chronicles.

And touching the second part of your Letter, where you will me to advertise you what I have seen in the Premisses; so it is, that I was commanded by mine old Master, of famous memory, King Henry the 8th, to make search among the Records of his Treasury, in the Receipt for Solemnities to be done at his Coronation in most solemn manner; according to which commandment, I made search in the said Treasury, where I fortuned to find many Writings for the Supremacy of the King to the Realm of Scotland; and among others also, a Writing with very many Seals of Arms of Scots, confessing the right of the Supremacy to the King of England; which Writings I doubt not may be found there.

I have also sent a Copy of a Book my self have of Homages made to the Kings of England by the Kings of Scotland, which the Chancellor of England in King Henry the Sevenths days had gathered out of the King's Records, which I doubt not, but out of the King's Records and Ancient Books, the same may be found again by my Lord Chancellor and the Judges.

Furthermore your Grace, and you the Right Honourable Lords of the Council, shall understand, That in making much search for the Premisses, at the last we found, out of

the Registers of the Chapters of Duresm, when it was a Priory, the Copy of a Writing, by which King Edward the Second doth renounce such Superiority as he had in the Realm of Scotland, for him and his Heirs, to Robert King of Scots then being, as will appear by a Copy of the same, which I do send you herewith, making mention, in the end of the said Writings, of a Commission that he gave to Henry the Lord Percy, and to William the Lord Souch, under his Letters Patents, to give his Oath upon the same. And after the said Writing, we found also in the said Book, a Renunciation of the said King Edward, of a Process that he had commenced before the Bishop of Rome, against Robert King of Scots and his Subjects, for breaking their Oath to him, as will appear by the Copy thereof, which I do send also herewith. And touching the said Renunciation of King Edward the Second, to the Superiority of the Realm of Scotland, I have often heard it spoken of by Scots, but I did never see the form of it in writing, until I see it now; which thing it is not unlikely but the Scots have under the Seal of the said King Edward. Whereunto answer is to be made, That a King renouncing the right of his Crown, cannot prejudice his Successors, who have at the time of their entry, the same whole right that their Predecessors had at their first entry, as Men learned in the Civil Law can by their learning shew.

And furthermore, search is to be made in the King's Records in the Treasury, whether Homages have been made sithence King Edward the Second's Time; that is to say, in the Times of King Edward the Third, King Richard the Second, King Henry the Fourth, King Henry the Fifth, and King Henry the Sixth. In which Times, if any Homage can be found to be made, it shall appear the same Renunciation to have taken none effect in the Successors, and Ancient Right to be continued again. For after King Edward the Fourth and King Henry the Sixth strove for the Crown, I think none Homage of Scotland will be found, for then was also lost Gascoigne and Guienne in France. It is also to be remembered, that when the Body of King Henry the Fifth was brought out of France to be buried at Westminster, the King of Scots then being, came with him, and was the chief Mourner at his Burial; which King

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This is all that can be found hitherto, by all most diligent search that I could make in my Records here; and if any more can be found, it shall be sent with all speed.

And thus Almighty preserve your Grace, and your Honourable Lordships, to his Pleasure and yours.

Your Grace's most humble Orator
at Commandment.

From Ackland the 15th of October, 1547. Cuth. Duresme.

NUMBER X.

A Letter from the Scotish Nobility to the Pope, concerning their being an Independent Kingdom.

An Original.

Literæ directæ ad Dominum Summum Pontificem per Communitatem Scotiæ. 1320.

Ex Autogr. apud Ill. Com. de H. SANCTISSIMO Patri in Christo, ac Domino D. Johanni Divina Providentia Sacrosanctæ Romanæ et Universalis Ecclesiæ Summo Pontifici, filii sui humiles et devoti, Duncanus Comes de Fife, Thomas Ranulph Comes Moraviæ, D. Manniæ et Vallis Annandiæ, Patricius de Dumbar, Comes Marchiæ, Malisius Comes de Straherne, Malcolmus Comes de Levenex, Willielmus Comes de Ross, Magnus Comes Cathaneæ et Orcadiæ, et Willielmus Comes Sutherlandiæ, Walterus Senescallus Scotiæ, Willielmus de Souls Buttelarius Scotiæ, Jacobus D. Douglas, Rogerus de Moubray, David D. de Brechen, David de Grahame, Ingelramus de Umphavill, Johannes de Meneteth custos Comitatis de Meneteth, Alex. Fraser, Gilbertus de Haia Constabularius Scotiæ, Robertus de Keith Mariscallus Scotiæ, Henricus de Sancto Claro, Johannes de Grahame, David de Lindsey, Willielmus Oliphant, Patricius de Grahame,

Johannes de Tenton, Willielmus de Abernethie, David de Weemes, Willielmus de Monte fixo, Fergusus de Ardrossane, Eustachius de Maxwell, Willielmus de Ramsay, Willielmus de Monte alto, Alanus de Moravia, Donenaldus Campbell, Johannes Cambrime, Regenaldus de Chein, Alex. de Seaton, Andreas de Lescelyne, et Alex. de Straton, cæteriq; Barones et libere-tenentes; ac tota Communitas Regni Scotiæ, omnimodam reverentiam filialem, cum devotis pedum osculis Beatorum; Scimus, Sanctissime Pater, et Domine, et ex antiquorum gestis et libris colligimus, quod inter cæteras nationes egregias, nostra [scilicet Scotorum Natio] multis præconiis fuerit insignita; quæ de majori Scythia per Mare Tyrrhenum et Columnas Herculis transiens, et in Hispania inter ferocissimos per multa temporum curricula residens, a nullis quantumcunq; Barbaricis poterat alicubi subjugari; Indeq; veniens post mille et ducentos annos a transitu Populi Israelitici sibi sedes in occidente, quas nunc obtinet, expulsis Brittonibus, et Pictis omnia deletis: licet per Norwagienses, Dacos et Anglicos sæpius impugnata fuerit, multis sibi victoriis et laboribus quamplurimis adquisivit; ipsasq; ab omni servitute liberas (ut priscorum testantur Historiæ) semper tenuit: In quorum Regno centum et tres decem Reges de ipsorum regali præsapia, nullo alienigena interveniente, regnaverunt; Quorum Nobilitas et merita (licet ex aliis non clarerent) satis patenter effulgent ex eo; quod Rex regum D. Jesus Christus post Passionem et Resurrectionem suam ipsos in ultimis terræ finibus constitutos, quasi primos ad suam fidem sanctissimam convocavit, nec eos per quemlibet in dicta fide confirmari voluit, sed per suum primum Apostolum, quamvis ordine secundum vel tertium, Sanctum Andream meritissimum beati Petri Germanum, quem semper ipsis præesse voluit ut Patronum. Hæc autem Sanctissimi Patres et Predecessores vestri sollicita mente pensantes, ipsum Regnum et Populum, ut beati Petri germano peculium multis favoribus et privilegiis quam plurimis muniverunt. Itaq; gens nostra sub ipsorum protectione libera hactenus degit et quieta; donec ille princeps Magnificus Rex Anglorum Edwardus, Pater istius, (qui nunc est) Regnum nostrum Acephalum, populumq; nullius mali aut doli conscium, nec bellis aut insultibus tunc

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assuetum sub amica et confederata specie innumerabiliter infestavit. Cujus injurias, cædes, et violentias, prædationes, incendia, Prælatorum incarcerationes, Monasteriorum combustiones, Religiosorum spoliationes et occisiones, alia quoq; enormia, quæ in dicto populo exercuit, nulli parcens ætati aut sexui, Religioni aut ordini; nullus scriberet nec ad plenum intelligeret nisi quem experientia informaret: a quibus malis innumeris (ipso juvante qui post vulnera medetur et sanat) liberati sumus per serenissimum Principem Regem et Dominum nostrum, D. Robertum, qui pro populo et hæreditate suis de manibus inimicorum liberandis, quasi alter Maccabeus aut Josua, labores, et tædia, inedias et pericula, leto sustinuit animo; quem etiam divina dispositio, et juxta leges et consuetudines nostras, quas usq; ad mortem sustinere volumus, juris Successio, et debitus nostrorum omnium consensus et assensus, nostrum fecerunt Principem ac Regem: Cui, tanquam illi, per quem salus in populo facta est, pro nostra libertate tuenda tam jure quam meritis tenemur et volumus in omnibus adhærere; Quem, (si ab inceptis desistet, Regi Anglorum aut Anglicis nos, aut Regnum nostrum, volens subjicere) tanquam inimicum nostrum, et sui nostriq; juris subversorem, statim expellere nitemur; et alium Regem nostrum, qui ad defensionem nostram sufficiet, faciemus: Quia, quamdiu centum vivi remanserint nunquam Anglicorum dominio aliquatenus volumus subjugari. Non enim propter gloriam, divitias, aut honores, pugnamus; sed propter libertatem solummodo, quam nemo bonus nisi simul cum vita amittet. Hinc est, Reverende Pater et Domine, quod sanctitatem vestram cum omni precum instantia genuflexis cordibus exoramus, quatenus sincero corde menteq; pia recensentes, quod apud eum, cujus vices in terris geritis, non sit pondus et pondus, nec distinctio Judæi et Græci, Scoti aut Anglici, tribulationes et Angustias nobis et Ecclesiæ Dei illatas ab Anglicis, paternis oculis intuentes Regem Anglorum, cui sufficere debet quod possidet (cum olim Anglia septem aut pluribus solebat sufficere Regibus) monere et exhortari dignemini, ut nos Scotos in exili degentes, Scotia (ultra quam habitatio non est) nihilq; nisi nostrum cupientes in pace dimittat: Cui pro nostra procuranda quiete, quicquid possumus (ad statum

nostrum respectu habito) facere volumus cum effectu. Vestra enim interest, Sancte Pater, hoc facere, qui paganorum feritatem Christianorum culpis exigentibus in Christianos sævientem aspicitis, et Christianorum terminos arctari indies.*————————Sanctitatis memoriæ derogat, si (quod absit) Ecclesia in aliqua sui parte vestris temporibus patiatur Ecclipsin aut Scandalum, vos videritis: Exhortet igitur Christianos Principes, qui non causam ut causam ponentes se fingunt in subsidium terræ sanctæ propter guerras, quas habent cum proximis ire non posse; Cujus impedimenti causa est verior, quod in minoribus proximis debellandis utilitas propior, et resistentia debilior estimantur. Sic quam leto corde dictus D. Rex Noster et nos; Si Rex Anglorum nos in pace dimittit, illuc iremus; qui nihil ignorat satia novit: quod Christi Vicario totiq; Christianitati ostendimus et testamur. Quibus, si Sanctitas vestra Anglorum relatibus nimis credula, fidem sinceram non adhibet, aut ipsis in nostram confusionem favere non desinat, Corporum excidia, animarum exitia, et cætera quæ sequentur in commoda, quæ ipsi in nobis et nos in ipsis fecerimus, vobis ab altissimo credimus imputanda; ex quo sumus et erimus in his quæ tenemur, tanquam obedientiæ filii, vobis tanquam ipsius vicario, in omnibus complacere; ipsiq; tanquam summo Regi et judici causam nostram tuendam committimus, cogitatum nostrum jactitantes in ipso, sperantesq; finem; quod in nobis virtutem faciet, et ad nihilum rediget Hostes nostros Serenitatem ac Sanctitatem vestram conservet Altissimus, Ecclesiæ suæ Sanctæ per tempora diuturna. Datum apud Monasterium de Aberbroth in Scotia, 6 die Aprilis, Anno gratiæ Millesimo trecentesimo vicesimo. Anno vero Regni Regis nostri supradicti quintodecimo.

* Quædam sunt deleta.

NUMBER XI.

The Oath given to the Scots, who submitted to the Protector.

You shall bear your Faith to the King's Majesty, our Soveraign Lord Edward the Sixth, &c. till such time as you shall be discharged of your Oath by special License. And you shall,

Ex Libro Conciliii. Fol. 139.

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NUMBER XII.

The Protestation of the Bishop of London made to the Visitors, when he received the King's Majesties Injunctions and Homilies.

Ex Libro Concilii. Fol. 110. I DO receive these Injunctions and Homilies, with this Protestation, That I will observe them, if they be not contrary and repugnant to God's Law, and the Statutes and Ordinances of this Church.

The Submission and Revocation of the same Bishop, made before the Lords of the King's Majesty's Council, presently attending upon his Majesty's Person; with the subscription of his Name thereunto.

WHEREAS I Edmund Bishop of London, have at such time as I received the King's Majesty's, my most dread Soveraign Lord's Injunctions and Homilies at the Hands of his Highness Visitors, did unadvisedly make such Protestation, as now upon better consideration of my duty of Obedience, and of the ill Example that may ensue to others thereof, appeareth to me neither reasonable, nor such as might well stand with the Duty of an humble Subject; forasmuch as the same Protestation, at my request, was then by the Register of that Visitation enacted and put in Record; I have thought it my bounden Duty, not only to declare before your Lordships, That I do now, upon better consideration of my Duty, renounce and revoke my

said Protestation, but also most humbly beseech your Lordships, that this my Revocation of the same may likewise be put in the same Records for a perpetual Memory of the Truth: Most humbly beseeching your good Lordships, both to take order that it may take effect, and also that my former unadvised doings may, by your good Mediations, be pardoned of the King's Majesty.

Edmund London.

NUMBER XIII.

Gardiner's Letter to Sir John Godsalve concerning the Injunctions.

MR. GODSALVE, after my right hearty Commendations, with like thanks for the declaration of your good mind towards me (as you mean it) although it agreeth not with mine Accompt, such as I have had leisure to make in this time of Liberty, since the Death of my late Soveraign Lord, (whose Soul Jesu pardon). For this have I reckon'd, that I was called to this Bishoprick without the offence of God's Law, or the King's, in the attaining of it. I have kept my Bishoprick these sixteen Years, accomplished this very day, that I write these my Letters unto you, without offending God's Law, or the King's, in the retaining of it, howsoever I have of frailty otherwise sinned. Now if I may play the third part well, to depart from the Bishoprick without the offence of God's Law, or the King's, I shall think the Tragedy of my Life well passed over: and in this part to be well handled is all my care and study now, how to finish this third Act well; for so I offend not God's Law, nor the King's, I will no more care to see my Bishoprick taken from me, than myself to be taken from the Bishoprick. I am by Nature already condemned to die, which Sentence no Man can pardon, nor assure me of delay in the execution of it; and so see that of necessity I shall leave my Bishoprick to the disposition of the Crown from whence I had it, my Houshold also to break up, and my bringing up of Youth to cease, the remembrance whereof

ExMS. Col. C. C. Cantab.

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troubleth me nothing. I made in my House at London a pleasant Study that delighted me much, and yet I was glad to come into the Country and leave it; and as I have left the use of somewhat, so can I leave the use of all to obtain a more quiet; it is not loss to change for the better. Honesty and Truth are more leef to me than all the Possessions of the Realm, and in these two to say and do frankly, as I must, I never forbare yet: and in these two, Honesty and Truth, I take such pleasure and comfort, as I will never leave them for no respect, for they will abide by a Man, and so will nothing else. No Man can take them away from me but my self; and if my self do them away from me, then my self do undo my self, and make my self worthy to lose my Bishoprick, whereat, such as gape, might take more sport than they are like to have at my hands. What other Men have said or done in the Homilies I cannot tell, and what Homilies or Injunctions shall be brought hither, I know not; such as the Printers have sold abroad, I have read and considered, and am therefore the better instructed how to use my self to the Visitors at their repair hither, to whom I will use no manner of Protestation but a plain Allegation, as the Matter serveth, and as Honesty and Truth shall bind me to speak; for I will never yield to do that should not beseem a Christian. Bishops ought never to lose the Inheritance of the King's Laws due to every English Man for want of Petition. I will shew my self a true Subject, humble and obedient, which repugneth not with the preservation of my Duty to God, and my Right in the Realm, not to be enjoined against an Act of Parliament: which mine intent I have signified to the Council, with request of redress in the Matter, and not to compel me to such an Allegation, which, without I were a Beast, I cannot pretermit: and I were more than a Beast, if after I had signified to the Council Truth and Reason in words, I should then seem in my Deeds not to care for it. My Lord Protector, in one of such Letters as he wrote to me, willed me not to fear too much; and indeed I know him so well, and divers others of my Lords of the Council, that I cannot fear any hurt at their hands, in the allegation of God's Law and the King's, and I will never defame them so much to be seen to fear it. And of what strength an Act of Parlia-

ment is, the Realm was taught in the case of her that we called Queen Ann, where all such as spake against her in the Parliament-House, although they did it by special Commandment of the King, and spake that was truth, yet they were fain to have a Pardon, because that speaking was against an Act of Parliament. Did you never know, or here tell of any Man, that for doing that the King our late Soveraign Lord willed, devised, and required to be done, He that took pains, and was commanded to do it, was fain to sue for his Pardon, and such other also as were doers in it: and I could tell who it were. Sure there hath been such a Case, and I have been present when it hath been reasoned, That the doing against an Act of Parliament, excuseth not a Man, even from the Case of Treason, although a Man did it by the King's Commandment. You can tell this to your remembrance, when you think further of it, and when it cometh to your remembrance, you will not be best content with your self, I believe, to have advised me to enter the breach of an Act of Parliament, without surety of Pardon, although the King command it, and were such indeed as it were no matter to do it at all. And thus I answer the Letters with worldly civil Reasons, and take your Mind and Zeal towards me to be as tender as may be; and yet you see that the following of your Advice might make me lose my Bishoprick by mine own Act, which I am sure you would I should keep, and so would I, as might stand with my Truth and Honesty, and none otherwise, as knoweth God, who send you heartily well to fare.

NUMBER XIV.

The Conclusion of Gardiner's Letter to the Protector, against the lawfulness of the Injunctions.

WHETHER the King may command against the Common Law, or an Act of Parliament, there is never a Judg, or other Man in the Realm, ought to know more by experience, of that the Lawyers have said, than I. Cotton Libr. Vesp. D. 18.

First, My Lord Cardinal had obtained his Legacy by our

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The Lawyers, for the confirmation of their Doings, brought in a Case of my Lord Typteft, an Earl he was, and learned in Civil Laws; who being Chancellor, because in execution of the King's Commission he offended the Laws of the Realm, he suffered on Tower-Hill: they brought in the Examples of many Judges that had Fines set on their Heads in like case, for transgression of the Laws by the King's Commandment: and this I learned in this Case.

Since that time being of the Council, when many Proclamations were devised against the Carriers out of Corn; when it came to punishing the Offenders, the Judges would answer, it might not be by the Laws, because the Act of Parliament gave liberty, Wheat being under a price: Whereupon at the last followed the Act of Proclamations, in the passing whereof were many large words.

When the Bishop of Exeter and his Chancellor were by one Body brought into a Premunire, I reasoned with the Lord Audley then Chancellor so far, as he bad me hold my peace, for fear of entring a Premunire my self: But I concluded, that although I must take it as of their Authority that it is Common Law, yet I could not see how a Man authorised by the King, as since the King's Majesty hath taken upon him the Supremacy, every Bishop is, that Man could fall in a Premunire.

I reasoned once in the Parliament House, where was free Speech without danger; and there the Lord Audley Chancellor, then to satisfie me, because I was in some secret estimation as he knew. Thou art a good Fellow, Bishop, (quoth he) look the Act of the Supremacy, and there the King's doings be restrained to Spiritual Jurisdiction: And in an other Act, No Spiritual Law shall have place contrary to a Common Law, or an Act of Parliament. And if this were not (quoth he) the Bishops would enter in with the King, and by means of his Supremacy order the Law as you listed; but we will provide (quoth he) that

the Premunire shall never go off your Heads. This I bare away there, and held my peace. BOOK I.

Since that time, in a Case of Jewels, I was fain, with the Emperor's Ambassador Chapinius when he was here, and in the Emperor's Court also, to defend and maintain by Commandment, that the King's Majesty was not above his Laws, and therefore the Jeweller, although he had the King's Bill signed, yet it would not serve, because it was not obtained after the Order of the Law, in which Matter I was very much troubled. Even this time twelve-month, when I was in Commission with my Lord great Master, and the Earl of Southampton, for the altering of the Court of Augmentations, there was my Lord Montague, and other of the King's Learned Council, of whom I learned what the King might do against an Act of Parliament, and what danger it was to them that medled. It is fresh in my Memory, and they can tell whether I say true or no; and therefore being learned in so notable Causes, I wrote in your absence therein, as I had learned by hearing the Common Lawyers speak (whose Judgments rule these Matters) howsoever my reason can digest them. When I wrote thereof, the Matter was so reasonable, as I have been learned by the Lawyers of the Realm, that I trusted my Lords would have staied till your Grace's return.

NUMBER XV.

A Letter from the Duke of Somerset to the Lady Mary in the beginning of King Edward's Reign.

MADAM, my humble Commendations to your Grace premised;

THESE may be to signify unto the same, that I have received your Letters of the second of this present, by Jent your Servant, acknowledging my self thereby much bound unto your Grace; nevertheless I am very sorry to perceive that your Grace should have or conceive any sinister or wrong Opinion in me and others, which were by the King, Cotton Libr. Faustin. C. 2.

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your late Father, and our most gracious Master, put in trust as Executors of his Will, albeit the truth of our doings being known to your Grace, as it seemeth by your said Letter not to be. I trust there shall be no such fault found in us, as in the same your Grace hath alleadged; and for my part, I know none of us that will willingly neglect the full execution of every Jot of his said Will, as far as shall and may stand with the King our Master's Honour and Surety that now is: otherwise I am sure that your Grace, nor none other his Faithful Subjects, would have it take place; not doubting but our Doings and Proceedings therein, and in all things committed to our Charge, shall be such as shall be able to answer the whole World, both in honour and discharge of our Consciences. And where your Grace writeth, that the most part of the Realm, through a naughty Liberty and Presumption, are now brought into such a Division, as if we Executors go not about to bring them to that stay that our late Master left them; they will forsake all Obedience, unless they have their own Will and Phantasies, and then it must follow that the King shall not be well served, and that all other Realms shall have us in an Obloquy and Derision, and not without just cause. Madam, as these words written or spoken by you soundeth not well, so can I not perswade my self, that they have proceeded from the sincere mind of so vertuous and so wise a Lady, but rather by the setting on and procurement of some uncharitable and malicious Persons, of which sort there are too many in these days, the more pity: but yet we must not be so simple so to weigh and regard the Sayings of ill-disposed People, and the Doings of other Realms and Countries, as for that Report we should neglect our Duty to God, and to our Sovereign Lord and Native Country, for then we might be justly called evil Servants and Masters; and thanks be given unto the Lord, such hath been the King's Majesty's Proceedings, our young Noble Master that now is, that all his faithful Subjects have more cause to render their hearty thanks for the manifold Benefits shewed unto his Grace, and to his People and Realm, sithence the first day of his Reign until this hour, than to be offended with it; and thereby rather to judg and think, that God, who knoweth the Hearts of all Men, is contented and

pleased with his Ministers, who seek nothing but the true Glory of God, and the Surety of the King's Person, with the Quietness and Wealth of his Subjects. And where your Grace writeth also, That there was a Godly Order and Quietness left by the King our late Master, your Grace's Father, in this Realm at the time of his Death; and that the Spiritualty and Temporalty of the whole Realm, did not only, without compulsion, fully assent to his Doings and Proceedings, specially in Matters of Religion, but also in all kind of Talk, whereof, as your Grace wrote, ye can partly be witness your self; at which your Grace's Sayings I do something marvel. For if it may please you to call to your remembrance what great Labours, Travels, and Pains, his grace had, before he could reform some of those stiff-necked Romanists or Papists: yea, and did not they cause his Subjects Rise and Rebel against him, and constrained him to take the Sword in his hand, not without danger to his Person and Realm? Alas, why should your Grace so shortly forget that great Outrage done by those Generations of Vipers unto his Noble Person only for God's Cause? Did not some of the same ill kind also, I mean that Romanist Sect, as well within his own Realm as without, conspire oftentimes his Death, which was manifestly and oftentimes proved, to the confusion of some of their privy Assisters. Then was it not that all the Spiritualty, nor yet the Temporalty, did so fully assent to his Godly Orders, as your Grace writeth of? Did not his Grace also depart from this Life before he had fully finished such Orders as he minded to have established to all his People, if death had not prevented him? Is it not most true, that no kind of Religion was perfected at his Death, but left all uncertain, most like to have brought us in Parties and Divisions, if God had not only helpt us? And doth your Grace think it convenient it should so remain? God forbid. What regret and sorrow our late Master had, the time he saw he must depart, for that he knew the Religion was not established as he purposed to have done, I and others can be witness and testify; and what he would have done further in it, if he had lived, a great many know, and also I can testifie: And doth your Grace, who is learned, and should know God's Word, esteem true Religion, and the

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knowledg of the Scriptures, to be new-fangledness and fantasie? For the Lord's sake turn the Leaf, and look the other while upon the other side, I mean, with another Judgment, which must pass by an humble Spirit through the Peace of the Living God, who of his infinite Goodness and Mercy grant unto your Grace plenty thereof, to the satisfying of your conscience, and your most noble Hearts continual desire.

NUMBER XVI.

Certain Petitions and Requests made by the Clergy of the Lower House of the Convocation, to the most Reverend Father in God the Arch-Bishop of Canterbury his Grace, and the residue of the Prelats of the Higher House, for the furtherance of certain Articles following.

Ex MS. Dr. Stillingfleet

FIRST; That Ecclesiastical Laws may be made and established in this Realm by thirty two Persons, or so many as shall please the King's Majesty to name and appoint, according to the effect of a late Statute made in 35th Year of the most noble King, and of most famous Memory, King Henry the 8th. So that all Judges Ecclesiastical, proceeding after those Laws, may be without danger and peril.

Also that according to the Ancient Custom of this Realm, and the Tenour of the King's Writ for the summoning of the Parliament, which be now, and ever have been, directed to the Bishops of every Diocess, the Clergy of the Lower House of the Convocation may be adjoined, and associate with the Lower House of the Parliament; or else, That all such Statutes and Ordinances as shall be made concerning all Matters of Religion and Causes Ecclesiastical, may not pass without the sight and assent of the said Clergy.

Also that whereas by the Commandment of King Henry the 8th, certain Prelats and learned Men were appointed to alter the Service in the Church, and to devise other convenient and uniform Order therein: Who according to the

same Appointment, did make certain Books, as they be informed; Their Request is, That the said Books may be seen and perused by them, for a better expedition of Divine Service to be set forth accordingly. BOOK I.

Also that Men being called to Spiritual Promotions, or Benefices, may have some Allowance for their necessary Living, and other Charges to be sustained and born, concerning the same Benefices, in the first Year wherein they pay the first Fruits.

Whether the Clergy of the Convocation may liberally speak their Minds without danger of Statute or Law?

NUMBER XVII.

A Second Petition to the same Purpose.

Ex MS. Dr. Stillingfleet

WHERE the Clergy, in this present Convocation assembled, have made humble suit unto the most Reverend Father in God, my Lord Arch-Bishop of Canterbury, and all the other Bishops, That it may please them to be a Mean to the King's Majesty, and Lord Protector's Grace, that the said Clergy, according to the Tenour of the King's Writ, and the Ancient Laws and Customs of this Noble Realm, might have their Room and Place, and be associated with the Commons in the Nether House of this present Parliament, as Members of the Common-Wealth, and the King's most humble Subjects. And if this may not be permitted and granted unto them, that then no Statutes nor Laws concerning the Christian Religion, or which shall concern especially the Persons, Possessions, Rooms, Livings, Jurisdictions, Goods or Chattels of the said Clergy, may pass nor be enacted, the said Clergy not being made privy thereunto, and their Answers and Reasons not heard. The said Clergy do most humbly beseech an Answer and Declaration to be made unto them, what the said most Reverend Father in God, and all other the Bishops, have done in this their humble Suit and Request, to the end that the said Clergy, if need be, may chuse of themselves such

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able and discreet Persons, which shall effectually follow the same Suit in the Name of them all.

And whereas in a Statute ordained and established by Authority of Parliament at Westminster, in the 25th Year of the Reign of the most excellent Prince King Henry the 8th; The Clergy of this Realm submitting themselves to the King's Highness, did knowledg and confess, according to the Truth, That the Convocations of the same Clergy have been, and ought to be assembled by the King's Writ, and did promise farther, *in Verbo Sacerdotii*, that they never from thenceforth would presume to attempt, alledg, claim, or put in use, or enact, promulge, or execute any new Canons, Constitutions, Ordinances, Provincials, or other, or by whatsoever other Name they shall be called in the Convocation, unless the King's most Royal Assent and License may to them be had to make, promulge, and execute the same. And his Majesty to give his most Royal Assent and Authority in that behalf, upon pain of every one of the Clergy doing the contrary, and being thereof Convict, to suffer Imprisonment, and make Fine at the King's Will. And that no Canons, Constitutions, or Ordinances shall be made or put in execution within this Realm, by Authority of the Convocation of the Clergy, which shall be repugnant to the King's Prerogative Royal, or the Customs, Laws, or Statutes of this Realm; which Statute is eftsoons renewed and established in the 27th Year of the Reign of the most noble King, as by the Tenour of both Statutes more at large will appear. The said Clergy being presently assembled in Convocation, by Authority of the King's Writ, do desire that the King's Majesty's License in writing, may be for them obtained and granted, according to the effect of the said Statutes authorising them to attempt, entreat, and commune of such Matters, and therein freely to give their Consents, which otherwise they may not do upon pain and peril premised.

Also the said Clergy desireth, that such Matters as concerneth Religion, which be disputable, may be quietly and in good order reasoned and disputed among them in this House, whereby the Verities of such Matters shall the better appear, and the Doubts being opened, and resolutely discussed, Men may be fully perswaded with the quietness of their Consciences, and the time well spent.

NUMBER XVIII.

A Paper offered to Q. Elizabeth, and afterwards to K. James, concerning the Inferior Clergies being brought to the House of Commons.

Reasons to induce her Majesty, that Deans, Arch-Deacons, and some other of her grave and wise Clergie, may be admitted into the Lower House of Parliament.

1. In former Times when Causes Ecclesiastical were either not at all, or else very rarely treated of in that Assembly, the Clergy were thought Men most meet to consult and determine of the Civil Affairs of this Realm. Ex MS. Dr. Borlace.

2. The Supream Authority in Church Causes, is not newly granted, but reunited and restored to the Crown; and an Order is by Law already established, how all Abuses in the Church are to be reformed: so as no cause concerning Religion may be handled in that House, without her Majesty's special leave, but with the manifest impeaching of her Prerogative Royal, and contempt of the said Order.

3. If it shall please her Highness to give way to this Course, that Church-Matters be there debated, and in part concluded: How much more necessary is it now, than it was in former Times, that some of the Clergy should be there present at the same?

4. *It doth not appear why they were excluded, but as it is thought either the King offended with some of them, did so grievously punish the whole Body, or else the Ambition of one of them meeting with the subtilty of an undermining Politick, did occasion this causeless Separation.

*In the same Paper written over to be presented to K. James, this Article is thus varied. "It is thought the Clergie falling into a Premunire, and so not in the King's Protection, it did afterwards please the King to pardon them, but not to restore them. So began this Separation, as far forth as can be collected; then the Wisdom of a great Politician, meeting with the Ambition of as great a Prelat, wrought the continuance of the said Separation; under this pretence, That it should be most for the Honour of him and his Clergie, to be still by themselves in two Assemblies of Convocation, answerable in proportion to the two Houses of Parliament." There are many other inconsiderable Amendments made by Bishop Ravis's own hand.

5. They are yet to this day called by several Writs, directed into their several Diocesses under the Great Seal, to assist the Prince in that High Court of Parliament.

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6. Though the Clergy and Universities be not the worst Members of this Common-Wealth, yet in that respect they are of all other in worst condition; for in that Assembly every Shire hath their Knights, and every incorporate Town their Burgesses, only the Clergy and the Universities are excluded.

7. The Wisdom and Justice of this Realm doth intend, That no Subject should be bound to that Law, whereunto he himself (after a sort) hath not yielded his Consent; but the Clergy and the Universities may now be concluded by Law, without their Consent, without their just Defence, without their Privity.

8. The many Motions made so prejudicial to the State and Being of the Clergy and Universities, followed now with so great eagerness in that House, would then be utterly silenced, or soon repressed, with the sober and sufficient Answers of the Clergy present.

9. It would much repair the Reputation and Credit of the Clergy, which now is exposed to great contumely and contempt, as generally abroad in this Land, so particularly in that House. And whoso is religious and wise may observe, That the Contempt of the Clergy is the high way to Atheism and all Prophaneness. Men are Flesh and not Spirit, led by ordinary outward Means, and not usually overwrought by extraordinary Inspirations; and therefore do easily despise their Doctrine, whose Persons they have in contempt.

10. Look into the whole World, Christian or Unchristian, and see if the Civil State in every Place be not supported and maintained by the Dignity and Authority of their Clergies, subordinate and subjected unto them: As on the contrary, where the Clergy is base and contemptible, there grows an Anarchy and Confusion. It is Conscience that works obedience to the temporal Magistrate, not Constitutions, nor Constraint; the one may command it, the other may correct the breach of it, only Religion effects a peaceable Subjection.

11. It concerneth the Clergy most of all Men in England, that the present State be continued, as now it is happily established without any alteration. Whereas some others in that House may think it would be good for them to fish

in troubled Waters, or that any change would be better to them, than their present Estate wherein they live so Malecontent, through their own unthriftiness or malignity of Nature, or perverseness of Opinion.

12. If hereafter God in justice should plague us for our Sins, by taking away the joy of our Hearts, yet how greatly would it tend to his Glory, the Good of this Land, and the Honour of her blessed Memory; if it shall please her Majesty, to leave a Portion of the Clergy interessed in that House, where they may stand for the Godly Government established in her days, against all Innovation of Popery or Puritanism?

13. In the mean time (which God in Mercy grant may be for many Generations) her Majesty shall be sure of a number more in that Assembly, that ever will be most ready to maintain her Prerogative, and to enact whatsoever may make most for her Highness safety and contentment as the Men that next under God's Goodness do most depend upon her Princely Clemency and Protection.

14. It would much recover the ancient Estimation and Authority of that Assembly, if it might be encreased with Men of Religion, Learning, and Discretion; which now is somewhat imbased by Youths, Serving-men, and Out-Laws, that injuriously are crept into the Honourable House.

15. And it is the more necessary that there were some more Men of Sobriety and Judgment in that Meeting, that might counterpoise the haste and headiness of others that have intruded themselves, especially considering that a Cipher is as sufficient to promote a single Figure of One into the place of Ten, as the best Man that giveth Voice in that House, when they come to calculating.

NUMBER XIX.

A Letter of Martin Bucer's to Gropper.

Gratiam et Pacem Doctissime et Amicissime Vir.

QUOD tam sero respondeo ad tuas Literas, quanquam etiam occupationes Ministerii mei, tamen id magis in causa

Ex MS. Col. C. C. Cantab.

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fuit, quod non satis liqueret, quomodo respondere conveniret, simul meæ in te Charitati, meoq; Ministerio, et præsenti temporis conditioni. Sed tamen quia Charitati Deus facile omnia secundat, et frugifera facit, hac incitatus nunc respondeo, et respondeo ex ejus dictatione.

Et primum de eo, quod te de meo adventu et Ministerio non præmonuerim. Quod per totam Germaniam increbuerat, etiam anteaquam Ego certus de vocatione ista essem, non putavi te latere posse. Mox etiam ut adveni et priusquam aliquid Ministerii inivissem, tuum colloquium expetii. Certe nihil maluissem quam a te ante omnia doceri et institui. Novit Christus quid tibi Tribuam.

Quod scribis te cupere meam conditionem sic esse ut Clero et Populo Vestræ Coloniæ Agrippinæ gratus esse et placere possem, nunc cum secus se res habeant, non esse quod tibi quid imputem. Tibi optime Groppere nihil hujus imputo, confido enim te, me, quo ipse loco habes, eo etiam studere apud alios collocare.

Sed cogitemus juxta, cui, Ego Clero istic, cui populo et cur gratus minus sim, et non placeam, Clerus et Populus Christi cum Domino suo, Personam nullam in invocantibus Christum, in iis præsertim, quos aliqua Religionis Nostræ opinio commendat, aversatur: quamvis deprehensi in contumelia Christi, in desertione verbi ejus, in Scandalo objecto Ecclesiæ ejus; Lex nostra non Judicat quenquam nisi audierit prius ab eo, et cognoverit quid fecerit. Audiant, cognoscant, tum Judicent: si audire et cognoscere nolunt nec Judicare jure possunt. Vulgata est hæc Responsio, sed nosti etiam Jure Divino, Naturæ, et scripto ab hominibus niti.

Sed O Clerum, O sortem Domini, et habentes Christum sortem suam. Gratias ago Christo Domino nostro quod in me nihil deprehendet vester Clerus et Populus, cur me ullo Jure abjicere, nedum persequi queant. Assumpsit me Dominus, Servorum non est rejicere: posuit me in Ministerium suum Christus, depelli me eo nemo de Clero Christi postulabit. Agnoscunt se invicem et amant, atq; in opere eodem promovent, quicunq; Christi Spiritu vivunt et aguntur, qui hunc non habent, Christi non sunt, quicquid ipsi se, vel alii eos vocent.

Displicet in me quod videor aliquid Canonum, sed hu-

manitus tantum Conditorum, transgressus. Hoc si propter Ecclesiam Christi, vel ejus ædificationem vel ornatum displiceret, non tolerata fuissent tam diu, et hodie tolerarentur, tam horrendæ et Manifestæ Simoniæ, Sacrilegia, et vitæ totius tanta, adeoq; et Canonibus, et Divinis Legibus graviter damnata fœditas. Christi igitur veritas, et libertas in me istis displicet, non transgressio Canonum, quam in summis necessariis Sanctionibus penitus et tot jam sæculis pro ridiculo habent.

Consolabor itaq; me in Domino, Beati estis, cum vos odio habuerint homines, et a se excluserint, atq; convitiis prosciderint et rejecerint nomen vestrum tanquam nefandum, Causa filii hominis. Qui in Cœlis sedet Pater ridet profecto hosce conatus contra Regnum Filii sui, et brevi loquetur illis in ira sua. Avertat misericordia ejus, quæ sequuntur.

Deploranda profecto Cæcitas, non videre hanc Dei clarissimam Lucem, infanda stupiditas, ista Dei Judicia non sentire. Quotidie enim vident et audiunt ut collidantur, qui impingunt in hanc Petram Scandali, et ut commolat illa, in quos ipsa ceciderit, et tamen conantur adhuc rejicere hunc lapidem, quem Pater in Zion pro fundamento et angulo posuit. Sed dolent hæc et tibi, ac mecum ea deploras, provides enim quid ista malorum invehant, et adhuc invectura sint.

Audio plerosq; multo quam antea solitum fuit concionari purius, audivi etiam quosdam ipse, in quorum concionibus nihil reprehendendum audiebatur, at quam multa desiderabantur. Nam pro Amplitudine Majestatis Christi, prædicanda Christi omnia sunt: hoc est summa perspicuitate, libertate et virtute, non enim ut multa præclara cogitemus, aut loquamur, sed ut Domino magis magisq; fidamus, nomen ejus celebremus: idq; verbis et factis omnibus, sacræ Conciones habendæ sunt. Quare etiam opposita juxta se ponenda sunt ut magis illucescant, sed ad singularia Sermo dimittendus est ut plus moneat.

In Templo D. Columbæ, aiunt Idolo ejus Imaginis parari vestem majoris precii quam Centum Florenorum. Si jam Pastor hujus Parochiæ Christum pure et ἐνεργῶς cum effectu prædicat, qui fert tam pudendam Idololatriam? Et si ornari statuam posse aliquo colore dicere conetur,

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quare non eum cultum prescribit, quem gratum Martyribus et S. Patres testantur, cultum qui Cruci Christi sit consentaneus: Sed sicut ipsi verbis Christo omnia tribuunt, facto autem quærunt et prosequuntur tam multa contra Christum, ita faciunt etiam populum delectari nonnihil Saniore Doctrina. Omni autem Vita et Religione permanere in omnibus Superstitionibus et Vitæ impuritate in qua antea hærebat.

Jactatur magna populi devotio istis et erga Pastores suos reverentia, hoc autem gravius peccatur, cum illis Christus non quam simplicissime in omnibus etiam Ceremoniis prædicatur. Sed O spinas existimationis et commoditas mundialis, O fundum tenuem, et humorem malignum, in quo æstus Crucis enatum semen tam cito arefacit. Hæc de iis scribo ad quos pertinent.

De te non dubito Gloriam Christi et propugnationem Regni ejus tibi quoq; ut scribis, cordi esse: tamen te rogo per Christum id quod subjicis diligenter et coram Christo Domino excutias.

Sed nolui tamen sic urgere Causam Christi, ut dum promotam eam velim, magis remorer. Zelum oportet esse secundum scientiam, Recte hæc, si rite intelligantur. Sed scientia Spiritus, non Carnis, hic opus est. Causa Christi nec debet nec potest per se quidem urgeri nisi assiduis precibus, et modesta, leni, Religiosa, sed libera, sed clara, sed integra confessione et prædicatione Christi, eaq; quæ non verbis tantum sed etiam factis constet. Hoc si scimus et agimus, Zelum habemus secundum scientiam, et Causam Christi tantum promovere, et remorari non possumus. Nam Christo tradita est omnis potestas in Cœlo et in Terra, igitur nihil est Potestatis per se Pontifici, cucullatis et personatis, ac quibusvis titulis titulatis hominibus, qui scilicet ægreferant liberam et puram Christi Prædicationem. Est quidem aliquando tacendum Evangelium Christi, sed apud canes et porcos, imo nec apud hos tacendum est, cum Gloria Christi agitur: sed animose confitendum est, quanquam non sit illis late explicandum, id est, Sanctum hoc projiciendum et Margaritæ istæ spargendæ.

Sunt qui ferre nos Lutheranos non possunt, et tamen a Regno Christi non abhorrent? Ubi quæso sunt et qui? Qui enim aliquid Christi habent, ii neminem odisse et condemnare sustinent, non auditum, non cognita causa; nam

Filii Dei agnoscunt loquelam Christi, oves ejus sequuntur vocem ejus, per quemcunq; eam insonari fecerit.

Si Reformatio Ecclesiæ per istos ulla quæritur, indubie id quærent, ut Membra Christi omnia sub capite Christo recolligantur et reconcinnentur et cooptentur. Quare nemo horum, qui vero Reformationis veræ studio tenetur, ullum hominem sub ullo titulo, quamvis odiosum invidia Crucis Christi, cuiquam imposuerit, ab hoc sancto opere instaurandi Ecclesias rejiciat, præsertim cum luce meridiana constet clarius, Pontificios nihil prorsus passuros mutari. Quid ergo? non quæremus ut Patria nostra tam pernitiosis desidiis aliquando liberaretur, ut uno tandem ore Christum glorificemus.

Ne resecemus vites, et uvas queramus a Spinis. Valeat apud nos præjudicium Christi: quosq; ille assumpsit; eos conservi ne repudiemus. Quid cuiq; datum sit facile videre est: arbor quælibet ut plantata est, ut ingenium habet, ita fert fructum. Ne fugiamus Scandalum Crucis cum quo Christus est. Et si Christi nos non pudet, nec servorum ejus nos pudeat. Paulus scribit Timotheo, ne pudet te Testimonii Domini Nostri, neq; mei vincti ejus: ita dum nos negotia Domini agimus sinceriter, nec nostri quisquam, quantumlibet nos Mundus inter damnatos numeret, qui Christi sit, pudebit. Non est res ulla, ad quam quisquis eam sincere agit, magis expetat adjuvari se, etiamsi fieri possit ab omnibus Creaturis, atq; est negotium Reformationis Christianæ.

Irascentur quidam, tumultuabuntur graviter credo, et impedient negotium Domini; hoc non credo, neq; enim poterunt. Et ut Dominus eis gravissima contra Regnum suum facere concedat, tamen nobis Filiis Dei propterea nihil tacendum, nihil dissimulandum, nihil remittendum est in hac Causa Christi.

Jubes me non suspicari te sic mundo inescatum, ut refugias Crucem Domini ferre; si ita res postulet, et fructum facturus videare: de te profecto hoc bonis apud quos convenit semper Testor, te mihi multo plura in Causa Christi hactenus semper reipsa præstitisse, quam promisisses aut etiam verbis præ te tulisses: apud me quidem, cum contrarium nunc accidat a quodam, nisi te Christi membrum et præclaris dotibus ornatum suspicerem, crede, ita dedit

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mihi Dominus sublimia Mundi non mirari, tuam amicitiam et familiaritatem tantopere non quæsivissem, nec tali studio colerem: sed valde oro Dominum det tibi videre ubi, quando et qua ratione fructum pro Regno facere possis; et animet te ac corroboret forti contemplatione Potestatis et Majestatis suæ, ut vere dicas, absit mihi gloriari nisi in Cruce Domini Nostri Jesu Christi per quem mihi Mundus Crucifixus est et ego mundo. Tantæ opes, honores, Curæ rerum sæcularium, tamen spinæ sunt, tamen onera sunt. Presbyter es Domini Nostri Jesu Christi, cujus præcipuum munus est prædicare Christum. Clericum veteres Sancti non patiebantur, vel tutelam pupillorum, vel curam viduarum suscipere, tam liberum volebant esse curis hujus Sæculi omnem Clericum: at quantis tu ac etiam privatis causis, nec tamen semper Pupillorum et Viduarum prægravaris, id dolet indubie et tibi ipsi. Acceptabile Tempus nunc est et Dies Salutis, sed tempus breve, visitationem Nostram tempore agnoscamus et sequamur.

Hæc dum non datur commentari tecum coram, quia te vere diligo, quia colo sinceriter, cum hunc certum haberem nuncium, ad te scribere volui.

Quod magnificum D. Cancellarium meis Verbis diligenter Salutasti, gratias ago, utinam autem et resalutare ille, vel hic cum fuit, quod usq; ad eam Diem quo iterum abiit clam me fuit, admittere me ad pium colloquium dignatus esset. Tamen rogo salutes illum officiose meis verbis.

Dominus Jesus qui solus et efficit et largitur omne bonum, donet ut omnia in ipso quæramus, et ab ipso expectemus: Sic facile nos in ipso agnoscemus et complectemur, quicquid odiosorum Titulorum Diabolus et Membra ejus injiciant. In Christo enim nec Mas quidem et Fœmina, Judæus et Ethnicus, nedum Lutherani et Romani; sed omnes unum sunt. In hoc bene vale, et fac pro Chrsti Charitate ut tandem nos aliquando videamus, et Sancto Colloquio nos mutuo recreemus. Optime mi et colende atq; vere dilecte Cordi meo Groppere. Bonn pridie Calendas Februarii 1543.

Deditus Tibi in Domino,

M. Bucerus.

Præcipuum oblitus eram, te per Christum rogo et ob-

testor, mone ad huc me, versantem in Negotio Christi. Debes hoc Christo; et apud me tuto depones omnia nec unquam frustra monebis. BOOK I.

NUMBER XX.

Questions and Answers concerning the Divorce of the Marquess of Northampton.

Ex MS. Dr. Stillingfleet

1. Quid dirimit Matrimonii Vinculum?
2. Quas ob causas dirimi poterit?
3. An dirimi poterit Conjugium a thoro, non a vinculo?
4. Quibus casibus possit sic dirimi?
5. An exceptio illa (*excepta Fornicationis causa*) etiam in Lucæ, Marci et Pauli locis, qui de his rebus tractant, est subaudienda?
6. An etiam Uxor, repudiata propter Adulterium, alteri poterit nubere?
7. An redire ad priorem maritum, repudiatæ Adulteræ liceat?
8. An Maritus, propter Adulterium, ab Uxore casta possit repudiari?

Ad primam Respondemus; Ipso Adulterii facto Matrimonii vinculum dirimi. Nam alioquin, ob solum Adulterium non liceret viro Uxorem repudiare: voluntas viri solicitat judices, Judices palam faciunt Ecclesiæ, virum licite talèm repudiare Uxorem.

Ad secundam Resp. Quod ob solam causam stupri dirimitur Matrimonii vinculum: cujus ipso quidem facto, Conjugii dissolvitur nodus, et loquimur his, qui Sacrosancti Matrimonii jus agnoscunt.

Ad tertiam Resp. Quod non; quia Mulier quamdiu vixerit, *alligata et viro,* Rom. 7. *item ne fraudetis vos invicem,* 1 Cor. 7. item in eodem loco Uxori Vir debitam benevolentiam reddat similiter, et Uxor viro, *item Vir non habeat potestatem sui corporis,* sed Uxor similiter; *nec Uxor habeat potestatem sui corporis, sed Vir.*

Ad quartam patet in responsione ad tertiam.

Ad quintam Respondemus; quod exceptio ista, viz. *Nisi*

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causa stupri; est subaudienda in Luca, Marco et Paulo: alioquin manifesta erit repugnantia inter Matthæum et eos.

Ad sextam respond. Quod repudiata propter Adulterium, quia Uxor repudiantis desiit esse, ob idq; libera est sicut aliæ omnes post obitum virorum potest alii nubere; æquo jure quo illæ juxta illud *Pauli, si non contineant, contrahant Matrimonium,* 1 Cor. 7.

Ad septimam respond. Quod non licet repudiatæ Adulteræ redire ad repudiantem, tanquam alligatæ ei Jugi vinculo Matrimonii.

Ultima Questio Nihil ad Nos.

NUMBER XXI.

Injunctions given by the King's Majesty's Visitors, to all and every the Clergie and Laity, now resident within the Deanry of Duncastre.

Ex MS. Dr. Johnson.

Item. You shall not hereafter, in the Pulpit or elsewhere, on the Sunday, or any other day, give knowledg to your Parishioners, when or what day in the Week any of the Abrogate Holy-days were solemnized or kept in the Church, but omit the same with silence as other Working-days, for the utter abolishing of the remembrance thereof.

Item. You shall teach your Parishioners, That Fasting in the Lent, and other days, is a meer Positive, that is to say, Man's Law; and by the Magistrates, upon considerations, may be altered, changed, and dispensed with: and that therefore all Persons having just cause of Sickness, or other Necessity, or being licensed thereto, may temperately eat all kinds of Meat, without scruple or grudge of Conscience.

Item. You shall every day, that an High Mass is said or sung at the High Altar, before the same Mass, read openly in your Churches the English Suffrages, for the preservation and safeguard of the King's Majesty's People, and prosperous success of his Affairs.

Item. You shall every Sunday, at the time of your going about the Church with Holy Water, into three or four

places, where most audience and assembly of People is, for the declaration of the Ceremonies, say, distinctly and plainly, that your Parishioners may well hear and perceive the same, these words,

" Remember Christ's Blood-shedding, by the which most holy sprinkling, of all your Sins you have free pardon."

And in like manner, before the dealing of the Holy Bread, these words,

" Of Christ's Body this is a Token; which on the Cross for our Sins was broken; wherefore of his Death if you will be partakers, of Vice and Sin you must be forsakers."

And the Clarke in the like manner shall bring down the Paxe, and standing without the Church Door, shall say loudly to the People these words;

" This is a Token of joyful Peace, which is betwixt God and Men's Conscience: Christ alone is the Peace-maker, which straitly commands Peace between Brother and Brother."

And so long as ye use these Ceremonies, so long shall ye use these Significations.

Item. The Church-Wardens of every Parish-Church shall, some one Sunday, or other Festival day, every Month, go about the Church, and make request to every of the Parish for their charitable Contribution to the Poor; and the Sum so collected, shall be put in the Chest of Alms for that purpose provided. And forasmuch as the Parish-Clark shall not hereafter go about the Parish with his Holy Water as hath been accustomed, he shall, instead of that labour, accompany the said Church-Wardens, and in a Book Register the Name and Sum of every Man that giveth any thing to the Poor, and the same shall intable; and against the next day of Collection, shall hang up somewhere in the Church in open place, to the intent the Poor having knowledg thereby, by whose Charity and Alms they be relieved, may pray for the increase and prosperity of the same.

Item. The Church-Wardens, for the better relief of honest Poverty, shall, upon sufficient Surety found for the

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repayment of the same, lend to some young married Couple, or some poor Inhabitants of their Parish, some part of the said Alms, whereby they may buy some kind of Stuff: by the working, sale, and gains whereof, they may repay the Sum borrowed, and also well relieve themselves; or else the said Church-Wardens to buy the Stuff themselves, and pay the Poor for their working thereof: and after sale of the same, to return the Sum, with the Gain, to the said Chest, there to remain to such-like use.

Item. Forasmuch as heretofore you have not, by any means, diligence, or study, advanced your selves unto knowledg in God's Word, and his Scriptures, condignly, as appertaineth to Priests, and Dispensators of God's Testament; to the intent you may hereafter be of better ability to discharge your selves towards God, and your Offices to the World, you shall daily, for your own study and knowledg, read over diligently, and weigh with judgment, two Chapters of the New Testament, and one of the Old, in English, and the same shall put in use and practice, as well in living as preaching, at times convenient, when occasion is given.

Item. Forasmuch as Drunkenness, Idleness, Brawls, Dissention, and many other Inconveniences do chance between Neighbour and Neighbour, by the assembly of People together at Wakes, and on the Plough-Mundays; it is therefore ordered and enjoined, That hereafter the People shall use, make, or observe no more such Wakes, Plough-Mundays, or drawing of the same, with any such Assembly or Rout of People, or otherwise, as hath been accustomed, upon pain of forfeiting to the King's Highness 40*s.* for every Default, to be paid by the Owner of the Plough and Housholder, whereunto the said Plough is drawn, or Wakes are kept.

The Names of the Visitors.

Sir John Markham.
John Hearn.
Thomas Gragrave.
Roger Tongue.
William Moreton.
Edmund Farley

NUMBER XXII.

A Proclamation against those that do innovate, alter, or leave undone any Rite or Ceremony in the Church of their private Authority; and against them which Preach without License. Set forth the 6th day of February, in the Second Year of the King's Majesty's most gracious Reign.

The King's Majesty, by the advice of his most entirely beloved Uncle, the Duke of Somerset, Governor of his most Royal Person, and Protector of all his Realms, Dominions, and Subjects, and others of his Counsel; considering nothing so much to tend to the disquieting of this Realm, as diversity of Opinions, and variety of Rites and Ceremonies concerning Religion, and worshipping of Almighty God; and therefore studying all the ways and means which can be to direct this Church, and the Cure committed to his Highness, in one and most true Doctrine, Rite, and Usage, yet is advertised, That certain private Curats, Preachers, and other Lay-men, contrary to their bounden Duties of Obedience, do rashly attempt, of their own and singular Wit and Mind, in some Parish-Churches, and otherwise, not only to perswade the People from the old and accustomed Rites and Ceremonies, but also themselves bringeth in new Orders every one in their Church, according to their Phantasies; the which, as it is an evident token of Pride and Arrogance, so it tendeth both to Confusion and Disorder, and also to the high displeasure of Almighty God, who loveth nothing so much as Order and Obedience. Wherefore his Majesty straitly chargeth and commandeth, That no manner of Person, of what Estate, Order, or Degree soever he be, of his private Mind, Will, or Phantasie, do omit, leave undone, change, alter, or innovate any Order, Rite, or Ceremony, commonly used and frequented in the Church of England, and not commanded to be left undone at any time in the Reign of Our late Soveraign Lord, his Highness Father, other than such as his Highness, by the Advice aforesaid by his Majesty's Visitors, Injunctions, Statutes, or Proclamations, hath already, or hereafter shall command to be omitted, left, innovated, or changed, but that they be observed after that sort as before they were accustomed, or else now Ex Reg. Cranmer. Fol. 111

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sith prescribed by the Authority of his Majesty, or by the means aforesaid: upon pain, That whosoever shall offend contrary to this Proclamation, shall incurre his Highness Indignation, and suffer Imprisonment, and other grievous Punishments, at his Majesty's Will and Pleasure. Provided always, that for not bearing a Candle upon Candlemas-day; not taking Ashes upon Ash-Wednesday; not bearing Palm upon Palm-Sunday; not creeping to the Cross; not taking Holy Bread, or Holy Water; or for omitting other such Rites and Ceremonies concerning Religion, and the Use of the Church, which the most Reverend Father in God, the Arch-Bishop of Canterbury, by his Majesty's Will and Commandment, with the Advice aforesaid, hath declared, or hereafter shall declare to the other Bishops, by his Writing under Seal, as heretofore hath been accustomed to be omitted or changed, no Man hereafter be imprisoned, nor otherwise punished, but all such things to be reputed for the observation and following of the same, as though they were commanded by his Majesty's Injunctions. And to the intent that rash and seditious Preachers should not abuse his Highness People, it is his Majesty's Pleasure, That whosoever shall take upon him to Preach openly in any Parish-Church, Chappel, or any other open place, other than those which be licensed by the King's Majesty, or his Highness Visitors; the Arch-Bishop of Canterbury, or the Bishops of the Diocess where he doth preach, except it be Bishop, Parson, Vicar, Dean, Warden, or Provost, in his or their own Cure, shall be forthwith, upon such attempt and preaching, contrary to this Proclamation, be committed to Prison, and there remain, until such time as his Majesty, by the advice aforesaid, hath taken order for the further punishment of the same; and that the Premises should be more speedily and diligently done and performed, his Highness giveth straitly in Commandment, to all Justices of Peace, Mayors, Sheriffs, Constables, Headboroughs, Church-wardens, and all other his Majesty's Officers and Ministers, and Rulers of Towns, Parishes, and Hamlets, that they be diligent and attendent to the true and faithful execution of this Proclamation, and every part thereof, according to the intent, purport, and effect of the same. And that they of their proceedings herein, or if any Offender be, after they have committed the same to Prison, do certifie his Highness, the Lord Protector, or his Majesty's Council, with all speed thereof accordingly,

as they tender his Majesty's Pleasure, the Wealth of the Realm; and will answer to the contrary at their uttermost perils.

God save the King.

NUMBER XXIII.

An Order of Council for the Removing of Images.

Regist. Cranmer. Fol. 32.

AFTER our right hearty Commendations to your good Lordship, where now of late, in the King's Majesty's Visitation, among other Godly Injunctions commanded to be generally observed throughout all Parts of this his Highness Realm, one was set forth for the taking down all such Images as had at any time been abused with Pilgrimages, Offerings, or Censings. Albeit that this said Injunction hath in many parts of the Realm been well and quietly obeyed and executed, yet in many other places much strife and contention hath arisen, and daily ariseth, and more and more increaseth, about the execution of the same: some Men being so superstitious, or rather willful, as they would by their good-wills, retain all such Images still, although they have been most manifestly abused; and in some places also the Images, which by the said Injunctions were taken down, be now restored and set up again; and almost in every place is contention for Images, whether they have been abused or not. And whiles these Men go about on both sides contentiously to obtain their Minds, contending whether this or that Image hath been offered unto, kissed, censed, or otherwise abused, Parties have in some places been taken, in such sort, as further inconvenience is very like to ensue, if Remedy be not provided in time. Considering therefore that almost in no places of the Realm is any sure quietness, but where all Images be wholly taken away and pulled down already; to the intent that all Contention in every part of the Realm for this Matter may be clearly taken away, and that the lively Images of Christ should not contend for the dead Images, which be things not necessary, and without which the Churches of Christ continued most Godly many Years, We have

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thought good to signify unto you, That his Highness Pleasure, with advice and consent of us the Lord Protector, and the rest of the Council, is, That immediately upon the sight hereof, with as convenient diligence as you may, you shall not only give order, that all the Images remaining in any Church or Chappel within your Diocess be removed and taken away, but also by your Letters signify unto the rest of the Bishops within your Province, this his Highness Pleasure, for the like Order to be given by them, and every of them within their several Diocess; and in the execution hereof We require, both you and the rest of the said Bishops, to use such foresight, as the same may be quietly done, with as good satisfaction of the People as may be. Thus fare your good Lordship well. From Somerset House, the 21 of February, 1547.

Your Lordship's assured Friends,

E. Somerset.	T. Seymor.
Jo. Russel.	Anthony Wingfield.
Henricus Arundel.	William Paget.

NUMBER XXIV.

The Copy of a Letter sent to all those Preachers which the King's Majesty hath licensed to Preach, from the Lord Protector's Grace, and other of the King's Majesty's most honourable Council; the 13th day of May, in the Second Year of the Reign of our Sovereign Lord, King Edward the Sixth.

After our right hearty Commendations, as well for the Conservation of the quietness and good order of the King's Majesty's Subjects, as that they should not, by evil and unlearned Preachers, be brought unto Superstition, Error, or evil Doctrine, or otherwise be made stubborn and disobedient to the King's Majesty's Godly Proceedings, his Highness, by our Advice, hath thought good to inhibit all manner of Preachers, who have not such License, as in the same Proclamation is allowed, to preach, or stir the People, in open and common preachings of Sermons, by any means,

that the devout and godly Homilies, might the better, in the mean while, sink into his Subjects' Hearts, and be learned the sooner, the People not being tossed to and fro with seditious and contentious Preaching, while every Man, according to his Zeal, some better, some worse, goeth about to set out his own Phantasie, and to draw the People to his Opinion. Nevertheless it is not his Majesty's Mind hereby clearly to extinct the lively Teaching of the Word of God, by Sermons made after such sort, as for the time the Holy Ghost shall put into the Preacher's Mind, but that rash, contentious, hot, and undiscreet Preachers, should be stopped; and that they only which be chosen and elect, be discreet and sober Men, should occupy that place, which was made for Edification, and not for Destruction; for the Honour of God, and Peace and Quietness of Conscience to be set forward, not for private Glory to be advanced; to appease, to teach; to instruct the People with Humility and Patience, not to make them contentious and proud; to instil into them their Duty to their Heads and Rulers, Obedience to Laws and Orders, appointed by the Superiors who have Rule of God; not that every Man should run before their Heads hath appointed them what to do, and that every Man should chuse his own way in Religion: The which thing yet being done of some Men, and they being rather provoked thereto by certain Preachers, than dehorted from it, it was necessary to set a stay therein: And yet forasmuch as we have a great confidence and trust in you, that you will not only Preach truly and sincerely the Word of God, but also will use circumspection and moderation in your Preaching, and such Godly Wisdom as shall be necessary and most convenient for the Time and Place. We have sent unto you the King's Majesty's License to Preach, but yet with this Exhortation and Admonishment, That in no wise you do stir and provoke the People to any Alteration or Innovation, other than is already set forth by the King's Majesty's Injunctions, Homilies, and Proclamations; but contrariwise, That you do in all your Sermons exhort Men to that which is at this time more necessary; that is to the emendation of their own Lives, to the observance of the Commandments of God, to Humility, Patience, and Obedience to their Heads

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and Rulers; comforting the Weak, and teaching them the right way, and to flee all old Erroneous Superstitions, as the Confidence in Pardons, Pilgrimages, Beads, Religious Images, and other such of the Bishop of Rome's Traditions and Superstitions, with his usurped Power; the which things be here in this Realm most justly abolished; and straitly rebuking those, who of an arrogancy and proud hastiness, will take upon them to run before they be sent, to go before the Rulers, to alter and change things in Religion, without Authority, teaching them to expect and tarry the time which God hath ordained, to the revealing of all Truth, and not to seek so long blindly and hidlings after it, till they bring all Orders into contempt. It is not a private Man's Duty to alter Ceremonies, to innovate Orders in the Church; nor yet it is not a Preacher's part to bring that into contempt and hatred, which the Prince doth either allow, or is content to suffer. The King's Highness, by our Advice, as a Prince most earnestly given to the true knowledg of God, and to bring up his People therein, doth not cease to labour and travel by all godly means, that his Realm might be brought and kept in a most Godly and Christian Order, who only may and ought to do it. Why should a private Man, or a Preacher, take this Royal and Kingly Office upon him; and not rather, as his Duty is, obediently follow himself, and teach likewise others to follow and observe that which is commanded. What is abolished, taken away, reformed, and commanded, it is easy to see by the Acts of Parliament, the Injunctions, Proclamations, and Homilies: the which things most earnestly it behoveth all Preachers in their Sermons to confirm and approve accordingly; in other things which be not yet touched, it behoveth him to think, that either the Prince doth allow them, or else suffer them; and in those it is the part of a Godly Man, not to think himself wiser than the King's Majesty, and his Council: but patiently to expect and to conform himself thereto, and not to intermeddle further, to the disturbance of a Realm, the disquieting of the King's People, the troubling of Men's Consciences, and disorder of the King's Subjects.

These things we have thought good to admonish you of at this time, because we think you will set the same so for-

ward in your preaching, and so instruct the King's Majesty's People accordingly, to the most advancement of the Glory of God, and the King's Majesty's most Godly Proceedings, that we do not doubt but much profit shall ensue thereby, and great conformity in the People the which you do instruct; and so we pray you not to fail to do: and having a special regard to the weakness of the People what they may bear, and what is most convenient for the time; in no case to intermeddle in your Sermons, or otherwise, with Matters in contention or controversion, except it be to reduce the People in them also to Obedience, and following of such Orders as the King's Majesty hath already set forth, and no others, as the King's Majesty and our Trust is in you, and as you tender his Highness Will and Pleasure, and will answer to the contrary at your Peril.

Fare you well.

Printed at London, June 1. 1548.

NUMBER XXV.

Queries put concerning some Abuses of the Mass; with the Answers that were made by many Bishops and Divines to them.

Quest. 1.

Whether the Sacrament of the Altar was instituted to be received of one Man for another, or to be received of every Man for himself. ExM.S. Dr. Stillingfleet

Answers.

THE Sacrament of the Altar was not instituted to be received of one Man for another, but to be received by every Man for himself. Cantuarien.

The Sacrament of the Altar was not instituted to be received of one Man for one other, but of every Man for himself. Eboracen.

I think that the Sacrament of Thanks was not instituted to be received of one Man for another, but of every Man for himself. London. Hereford. Cicestren. Worcester. Norvicen. Assaven.

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The Sacrament of the Altar was instituted, to be received of every Man by himself, to make him a Member of Christ's Mystical Body, and to knit and unite him to Christ our Head; as St. Paul saith, 1 Cor. 10. *Unus Panis, et unum Corpus, multi sumus omnes qui de uno pane participamus.*

Dunelmen.

Sarisburien.

The Sacrament of the Altar was not instituted to be received of one Man for another Sacramentally, no more than one Man to be Christened for another: notwithstanding the Grace received by him that is Housled, or Christened, is profitable and available to the whole Mystical Body of Christ, and therefore to every lively Member thereof.

Lincoln

The Sacrament (as they call it) of the Altar, was not instituted to be received of one for another, but of every Man for himself: For Christ, the Institutor of this Sacrament, saith, with manifest words, "Take, eat," &c. Mat. 26. And also, John 6. "Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life." Nor the receiving of one Man doth avail or profit any other; otherwise than by the way of Example, whereby the People present are provoked to the imitation of the thing that is good.

Elien.

The Sacrament of the Altar was not instituted to be received of one Man for another, but of every Man for himself.

Covent. and Litchfield.

I think and suppose, that the Sacrament of the Altar was instituted to be received of every Man for himself; for so are the words of Christ, *Comedite et bibite*, speaking to them present, and to every one of them.

Carliolen.

The Sacrament of the Altar was not ordained or instituted to be received of one Man alone, but of all, and for all, because it is the General and continual Remedy, help, and succour of all, which maketh no let or stop of themselves, and their own unfaithful or sinful Life.

Roffen.

Of every Man for himself.

Bristollen.

The Sacrament of the Altar was not instituted to be received of one Man for another Sacramentally, no more than one Man to be Christened for another, but every Man to receive it in Faith and cleanliness of Life for himself.

The Sacrament of the Body and Blood of Christ was not instituted, that one Man should receive it for another, but every Man for himself. *Probet autem seipsum homo, et sic de pane illo edat, et de poculo illo bibat.* Cor. 11. Menevens.

The Sacrament of the Altar was instituted to be received of every Man for himself, and not of one for another. Dr. Cox

Of every Man for himself. D. Tayler.

Quest. 2.

Whether the Receiving of the said Sacrament of one Man doth avail and profit any other?

Answers.

THE Receiving of the said Sacrament by one Man, doth avail and profit only him that receiveth the same. Cantuarien.

The Receiving of the Sacrament only availeth the Receivers thereof, except it be by reason of such Communion as is among the Members of the Mystical Body of Christ. Eboracen.

I think that the Receiving of the said Sacrament doth not avail or profit any other, but only as all other good Works done of any Member of Christ's Church, be available to the whole Mystical Body of Christ, and to every lively Member of the same, by reason of mutual participation, and spiritual Communion between them. And also it may be profitable to others, as an Example whereby others may be stirred to Devotion, and to like Receiving of the same. London. Worcester. Hereford. Norvicen. Cicestren. Assaven.

The Receiving of the Sacrament of one Man doth profit another, as the health and good-liking of one Member, doth in part strengthen the Body, and other Members of the same: for St. Paul saith, *Multi unum corpus sumus in Christo, singuli autem alter alterius membra,* Rom. 12. and 1 Cor. 12. *Si gaudet unum membrum, cangaudent omnia membra.* And in a Mystical Body, the good living of one Man stirreth another to the same. Dunelmen.

The Oblation made after the Consecration in the Mass, is the offering unto the Father of the Body and Blood of Christ, by the Minister, with the Commemoration of the Passion, and with Thanksgiving for the same, and with Sarisburien

PART II. the Prayers of the Minister and People, that it may be available to all Christian People.

Elien. The Receiving thereof of one Man, doth not avail or profit any other, but as all good Deeds profit the Congregation; and as one Member healed or taking nourishment, profiteth another Member.

Covent. and Litchfield. And I suppose also, that the Receiving of one Man doth not avail or profit another, but as every good Act or Deed of one Member doth profit to the whole Body.

Carliolen. The Receiving of the Sacrament, as it noteth the Act of him who receiveth, it may be, that it neither availeth or profiteth him who receiveth, nor any other, but also hurts the Receiver, if he presume to take it rashly or unworthily. But as touching the thing which is Sacred, offered, and distributed by the Common Minister in the Mass, representing the Holy Church, or Mystical Body of Christ, and is received both of him and other that will, whatsoever the Receiving or Receiver be, it availeth and profiteth all present, absent, Living and Dead.

Roffen. No, but as the receipt of wholsome Doctrine, the receipt of the Fear of God, the receipt of any Godly Gift that is profitable to any one Member of Christ's mystical Body, may be said generally to profit the whole Body, because there is a mystical Communion, and a spiritual Participation amongst all the Members of Christ in all Godliness; as there is in the natural Body a natural participation of all natural Affections both good and evil.

Bristollen. It appeareth, by the words of St. Cyprian, Epist. 6. Lib. 3. that it should be profitable and available to others, forasmuch as he wrote these words of the faithful Christians which departed this World in Prison, and said; *Quanquam fidelissimus et devotissimus frater noster, inter cætera solicitudinem et curam suam cum fratribus in omni obsequio operationis impertitur, qui nec illic curam corporum —— scripserit ac scribat ac significat mihi dies quibus in carcere beati fratres nostri ad immortalitatem gloriosæ mortis exitu transeant et celebrentur, hic a nobis Oblationes et Sacrificia ob commemorationes eorum, quæ cito vobiscum, domine prosperante, celebrabimus. Ita enim docuit Apos-*
1 Cor. 1. *tolus Christi unus Panis et unum Corpus multi sumus omnes, qui de uno Pane, et de uno Calice participamus. Nec lo-*

quitur de his solis qui eo tempore Corinthi conveniebant, et Sacramentum ab unius Sacerdotis manu recipiebant; Verum potius de seipso tunc procul a Corintho agente, et Corinthiis ipsis omnibusq; in Christum credentibus ubi tandem constituti essent quos omnes significat unum esse Corpus qui toto orbe de uno Pane communicantes participarent.

The Sacrament profiteth him only, that receiveth it worthily; like as it damnifieth him only that receiveth it unworthily. *Nam qui edit aut bibit indigne, judicium sibi ipsi edit ac bibit,* 1 Cor. 11. Meneven.

The Receiving of the said Sacrament, doth avail and profit the Receiver only, and none other, but by occasion to do the like. Dr. Cox

So much as the Christening of Man profiteth another, which after my Opinion profiteth nothing. D. Tayler.

Quest. 3.

What is the Oblation and Sacrifice of Christ in the Mass?

Answers.

The Oblation and Sacrifice of Christ in the Mass is not so called, because Christ indeed is there offered and sacrificed by the Priest and the People, (for that was done but once by himself upon the Cross) but it is so called, because it is a Memory and Representation of that very true Sacrifice and Immolation which before was made upon the Cross. Cantuarien.

The Oblation and Sacrifice of Christ in the Mass, is the presenting of the very Body and Blood of Christ to the Heavenly Father, under the Forms of Bread and Wine, consecrated in the Remembrance of his Passion, with Prayer and Thanksgiving for the Universal Church. Eboracen.

I think it is the Presentation of the very Body and Blood of Christ being really present in the Sacrament; which Presentation the Priest maketh at the Mass, in the Name of the Church, unto God the Father, in memory of Christ's Passion and Death upon the Cross; with thanksgiving therefore, and devout Prayer, that all Christian People, and namely they which spiritually join with the Priest in London Worcester. Hereford. Norvicen. Cicestren. Assaven.

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the said Oblation, and of whom he maketh special remembrance, may attain the benefit of the said Passion.

Dunelm

The Oblation and Sacrifice of Christ in the Mass, is the presenting of Christ by the Priest, in commemoration of his Passion, being our eternal and permanent Sacrifice, present in the Sacrament by his Omnipotent Word left to us, to have his Death and Passion in remembrance, with giving thanks for the same, and Prayer of the Minister, and them which be present, that the same may be available to the whole Church of Christ, both Quick and Dead in the Faith of Christ.

Saris-burien.

Which Oblation, commemoration of Christ's Passion, giving of Thanks and Prayer, taketh effect only in them which by their own proper Faith shall receive the same effect.

Lincoln

There is properly no Oblation nor Sacrifice, but a remembrance of the One Oblation of Christ upon the Cross, made once for all; a giving of Thanks for the same, and the Prayer of the publick Minister for the whole Congregation; which Prayer only taketh effect in them, who by their own proper Faith receive the benefit of Christ: And where many of those Authors do say there is an Oblation and Sacrifice, they spoke so, because in this Sacrament we be admonished of the Oblation and Sacrifice of Christ upon the Cross.

Elien.

If Oblation be taken *pro re Oblata*, then, as old Ancient Doctors write, it is, *Corpus et Sanguis, scil. Verum, et Corpus, scil. Mysticum.* If ye take it *pro actu offerendi*, it is a Commemoration and Representation of Christ's Death once suffered upon the Cross, with Thanksgiving for the same.

Covent. and Litch-field.

I suppose the very Oblation and Sacrifice of Christ in the Mass, is this; That after the Benediction, that is to say, the words of Consecration spoken by the Priest, and the divine working of Christ presently, by the which there is the very precious Body, and the precious Blood of Christ present to be so received; then the Priest offereth up the holy Memory of our Redemption to God the Father, most humbly praying, That as it was once offered up by Christ upon the Cross, for the Redemption of Mankind, so it may take effect now, and at all times, especially in those

that with a true Faith, with a full Trust and Hope, shall so worthily receive it.

Carlio-len. The Oblation and Sacrifice of Christ in the Mass, is, even the same which was offered by Christ on the Cross, ever and every-where abiding and enduring of like strength, virtue and power. The difference is, That on the Cross Christ being there both Priest and Sacrifice, offered himself visibly; and in the Mass, being likewise both Priest and Sacrifice, offereth himself invisibly, by the common Minister of the Church, who in the name and stead of the whole faithful Congregation offereth and presenteth, as he bid and commanded by Christ.

Roffen. The Representation and Commemoration of Christ's Death and Passion, said and done in the Mass, is called the Sacrifice, Oblation, or Immolation of Christ; *Non rei veritate,* (as learned Men do write) *sed significandi Mysterio.*

Bristol-len. It is in giving Thanks unto the Father, as Christ did himself at his Supper, taking the Bread and Wine into his hands, and with the words of Consecration, consecrating the same, and then making presentation of the very Body and Blood of Christ unto God the Father, in the Name of the Church, in the memory of Christ's most painful Passion and Death, suffered upon the Cross; and so worthily receiving the same, and with giving thanks again for the same at the latter end; as the Gospel saith, *Hymno dicto;* but what this Hymn or Prayer was, I find no mention.

Mene-ven. The Oblation and Sacrifice of Christ mentioned in the Mass, is a memorial of Christ's only Sacrifice upon the Cross, once offered for ever; *Unica enim Oblatione, perfectos effecit in perpetuum eos qui sanctificantur,* Heb. 10.

Dr. Cox The Oblation of the Sacrifice of Christ in the Mass, is the Prayer, the Praise, the Thanksgiving, and the remembrance of Christ's Passion and Death.

D. Tay-ler. There is no Oblation, speaking properly; but some Ancient Doctors, and the use of the Church, calleth the receiving of it, with the Circumstances then done, an Oblation; that is to say, a Memorial and Remembrance of Christ's most precious Oblation upon the Cross.

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Quest. 4.

Wherein consisteth the Mass by Christ's Institution?

Answers.

Cantuarien. THE Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists; Matth. 26. Mark 14. Luke 22. 1 Cor. 10. and 11.

Eboracen. The Mass, by Christ's Institution, consisteth in the Consecration and Oblation of the very Body and Blood of Christ, with Prayer, Thanksgiving, and Receiving of the same, as appeareth in the Evangelists, Matth. 26. 27. Mark 14. and 15. Luke 22. and 23. John 6. 1 Cor. 10. and 11. Acts 2.

London Worcester. Hereford. Norvicen. Cicestren. Assaven. Dunelmen. I think it consisteth principally, in the Consecration, Oblation, and Receiving of the Body and Blood of Christ; with Prayers and Thanksgiving; but what the Prayers were, and what Rites Christ used or commanded at the first institution of the Mass, the Scripture declareth not.

The Mass, by Christ's Institution, consisteth in those things which be set forth by the Evangelists, Mat. 26. Mark 19. Luke 22. and Paul, 1 Cor. 10, 11, and 12. and Acts 2. with humble and contrite Confession, the Oblation of Christ, as before: the Receiving of the Sacrament, giving of Thanks therefore, and Common Prayer for the Mystical Body of Christ.

Sarisburien. The Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists, Matth. 26. Mark 14. Luke 22. 1 Cor. 10, and 11. Acts 2, and 13.

Lincoln It consisteth in these things which be set forth Matth. 26. Mark 14. Luke 22. 1 Cor. 10. 11. Acts 2.

Elien. The Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists, Matth. 26. Luke 22. and 1 Cor. 10. 11. and Acts 2.

Covent. and Litchfield. The Mass, by Christ's Institution, only expressing the Form of Christ by the Scripture, consisteth in the taking of the Bread, and giving thanks to God the Father, in the Benediction and Consecration, in the receiving or distribution, and receiving of them, to whom the distribution is

made by the hands of the Priest: as the Eldest Authors affirme, in the renewing of the memory of our Redemption by an undoubted Faith, and for that to give most humble thanks; so calling to remembrance, as often as it is thus done, the inestimable benefit of our Redemption. What Thanks that Christ gave before this most holy Action, or what Thanks that he gave after it, by the general words of Matthew, *Hymno dicto,* are not expressed: So that there appeareth, both before this most Holy Action, and also after, to be a certain Ceremony appointed by Christ more than is expressed: Moreover, by the Doctrine of the Apostle, it behoveth every Man to be wise and circumspect, that he receive not this most blessed Sacrament unworthily and unreverently, not making difference betwixt the receiving of the most blessed Body of Christ, and other Meats. BOOK I. Chap. 24. 1 Cor. 11.

The Mass, by Christ's Institution, consisteth in Consecrating, Offering, Receiving, and Distributing of the blessed Body and Blood of our Saviour Jesus Christ, according to that he himself did, willed, and commanded to be done. This we have manifested by the Evangelists, St. Paul, and St. Luke, in the Acts. But because Christ was, after his Resurrection, long with his Disciples, communing and treating of the Kingdom of God, what should be done here to come thither, it may be well thought, that whatsoever he or his Holy Spirit left with the Apostles, and they with others, after which also the whole Universal Congregation of Christian People useth and observeth, most ancient and holy Doctors in like form noteth, may likewise be said and taken as of Christ's Institution. Carlicleen.

I am not able to say, that the Mass consisteth by Christ's Institution in other things, than in those which be set forth in the Evangelists, Matthew, Mark, and Luke, in the Acts, and 1 Cor. 10. and 11. Roffen.

As I take it, the Mass by Christ's Institution, consisteth in those Things and Rites, which be set forth unto us, in the 26th of St. Matthew, the 14th of St. Mark, and the 22 of St. Luke; and also as mention is made in the first Epistle to the Corinthians, Chap. 10. and 11. and Acts 11. any other Institution I read not of by Scripture. Bristolleen.

Christ's Institution compriseth no more in the Mass, than the Communion of the Body and Blood to be mini- Menevен.

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stred and received under both kinds, of Bread and Wine, according as is declared by the Evangelists, Mat. 26. Mark 14. Luke, in the Acts 2.

Dr. Cox. The Mass, by Christ's Institution, consisteth in Thanksgiving to the Father, in distributing of the Body and Blood of Christ to the Congregation, to have the Death and Passion of Christ in remembrance, and in the end to laud and praise God.

D. Tayler. In giving of Thanks to God the Father, and blessing and breaking it, and reverently receiving the Holy Sacraments, with all such Rites and Circumstances as Christ did in both the kinds.

Quest. 5.

What time the accustomed Order began first in the Church, that the Priest alone should receive the Sacrament?

Answers.

Cantuarien. I THINK the use, that the Priest alone did receive the Sacrament without the People, began not within six or seven hundred Years after Christ.

Eboracen. The accustomed Order that the Priest alone should receive the Sacrament, began about the time of Zepherinus; who when the common People had left their daily and fervent Communion, ordained that they should communicate, at the least once in the Year, that was at Easter; which Ordinance Innocentius the third confirmed.

London. Worcester. Hereford. Norwich. Chichester. St. Asaph. I know no further Order or Commandment of the Church, but what time the devotion of the People was so greatly decayed, that they would not come to receive the Sacrament, then the Priests were compelled to receive it alone.

Dunelm. The custom began, that the Priest alone should receive the Sacrament of necessity, when the People falling from Devotion would not come to the Communion, but cared more for their worldly Business, than for Godly receiving the Sacrament: for in the beginning they received it daily by fervent Devotion; after, thrice a Week; after, on the Sundays only; after, thrice in the Year, at Christmas,

Easter, and Whitsunday; after, only once in the Year, at Easter, by coldness of Devotion. BOOK I.

The time certain is not known, most Men ascribe it unto Gregory, who was more than 600 Years after Christ; for that every Bishop of Rome bringing in his Portion (some *Introitus*, some *Kyrie Eleison*, some *Graduale*); the Mass in the said Gregory's time, was grown to the full quantity it is now of, and Men's Inventions began to step before, and get ground of Christ's Institution; but from the beginning it was not so, for Christ did not eat and drink alone at his last Supper, but gave the Bread and Cup to all present. In the Primitive Church one did not eat alone, and the rest look on, but they did eat together, and drink together, as it is to be seen Acts 2. 1 Cor. 11. And Anacletus writes thus, *Peracta Consecratione omnes communicent, qui noluerint Ecclesiasticis caveat liminibus. De Conso. Dist.* 1. *Cum Episcopus*, &c. Lincoln

The very time I know not, but is to be supposed, that that custom crept into the Church by negligence and slackness of the Lay-People, who would not so oft receive it as the Priest would; for in the beginning, the Communion with the Laity was *Quotidiane*, which the Priest observeth still unto this day, and not the Laity; and there be Canons that bindeth the Priest to the receiving of it as oft as he doth Consecrate; and the cause why the Priests did not receive it, after they had consecrated, should seem to be, that there was none to receive it with them, which was the occasion of the making of those Canons, as I suppose. Eli.

Because Scripture saith, *Panis quem frangimus, nonne communicatio corporis est*, &c. Likewise *de Chalice, cui benedicimus;* and also, *bibite ex eo omnes.* And the Canons said to be of the Apostles, Can. 10. and 10. and of the Antiochian Council, Can. 2. Anacletus, in an Epistle, commandeth the Sacrament to be received of more than of the Priest alone. Dyonise also declareth the same, and also long after, Chrys. St. Ambrose, and St. Austin, both complain of the slackness of some, and earnestly exhorteth the people to the receipt thereof. Therefore I suppose that custom, that the Priest should receive it alone, where it was celebrated openly, was not received in the Church Roffen.

PART II.

of Christ by the space of four or five hundred Years at least after Christ.

Bristol. I know no such Order or Commandment of the Church, but what time the Devotion of the People began greatly to decay, and would not come to receive the Sacrament, then I think the Priests were compelled to receive it alone.

Dr. Cox I suppose not long after the Apostles' time, the godly Devotions of the People decaying, who at the beginning used to commune daily, and after that weekly, after that thrice in the Year, and at last but once in the Year, the Priest was forced to receive the Sacrament alone.

Quest. 6.

Whether it be convenient that the same Custom continue still within this Realm?

Answers.

Cantuarien. I THINK it more agreeable to the Scripture and Primitive Church, that the first usage should be restored again, that the People should receive the Sacrament with the Priest.

London. Worcester. Hereford. I would wish, that at every Mass, there would be some to receive the Sacrament with the Priest: Nevertheless if none will come to receive it, I think it law ful and convenient, that the Priests of this Realm of England may say Mass, and receive the Sacrament alone.

Norvicen. Cicestren. Assaven.

Dunelm. It were much convenient that People were exhorted to to come to it oftner, if they could be brought thereto. Nevertheless if none will communicate, it is not meet that the Priests stirred to communicate, or should forbear for coldness or lack of other Men's Devotion.

Lincoln. Nothing can be better, or more wisely devised than Christ did ordain, and the Apostles, according to his Ordinance, did use; we ought therefore to captivate our Senses and Understandings to the Wisdom of Christ; and think that most convenient, that to his Ordinance is most correspondent: And as St. Paul notes, By eating all of one Bread, and drinking all of one Cup, we be put in remembrance, that we be all one Body in Christ, and have received all one Spirit. Nevertheless the slackness of some

ought not to be prejudicial to the rest, nor the refusing of one to be impediment to another. BOOK I.

If the Lay-Men could be brought to it, it were better not to continue; but if they cannot, it is not convenient that Priests, who would communicate for their own comfort, should be defrauded by other Men's slackness. Elien.

I suppose it were best, that that Custom should be reformed unto the Rule of Scripture, and unto the Pattern of the Primitive Church. Roffen.

I think it were good, that at every Mass there were some to receive the Sacrament with the Priest; nevertheless, if none will come to receive it, I think it lawful and convenient, that the Priest say Mass, and receive the Sacrament alone, when he is disposed, or by the Christian congregation desired. Bristollen.

I think it not convenient that the said Custom should continue, if by any godly Mean the People might be brought to receive the Sacrament with the Priest. Dr. Cox

Quest. 7.

Whether it be convenient that Masses Satisfactory should continue, (that is to say) Priests hired to sing for Souls departed?

Answers.

I THINK it not convenient that Satisfactory Masses should continue. Cantab.

I think that such of the School-men as do write of Masses Satisfactory, do define them otherwise than is declared in this Question: Nevertheless I think, that it is not against the Word of God, but that Priests praying in the Mass, both for the Quick and Dead, and doing other things in the Church about the Ministration of the Sacraments, may take a Living for the same. London Worcester. Hereford. Norwich. Chichester St. Asaph.

All Priests saying Mass be bound in the same, to pray for the whole mystical Body of Christ, Quick and Dead, though they be not hired thereto; and those that be deputed thereto, if they say Mass, must do the same though they were not hired: And yet, as St. Paul saith, Those that be partakers of Spiritual Things with others, ought Dunelm.

PART II. to minister unto them temporal Things in recompence, Rom. 15.

Lincoln St. Paul saith, Heb. 10. "That we are made Holy by the Offering of the Body of Jesus once for all;" and Heb. 9. "That Christ by his own Blood, entred in once to the Holy Place and found eternal Redemption;" which Redemption and Satisfaction, unless we think insufficient, it were meet Masses Satisfactory to be taken away, and not to count Christ and his Apostles, either unlearned, or unloving Teachers; and who could not or would not teach a thing so necessary. Nauclerus does write, that Gregory the third gave commandment to Priests to pray and offer for the Dead. And though ancient Writers make oft mention of Prayer for the Dead, yet they never allow any Hireling to that Purpose. *Lege August. ad Aurel. de coercenda temulentia.*

Eli. It is one thing to sing Satisfactory, and another to be hired to sing Mass for the Souls departed: for the first importeth, that the Mass should be a Satisfaction for the sins of the Soul departed; which is not so, but the second, that is, to sing or pray for the Souls departed, is a laudable custom, and seemeth to have some ground in Scripture; which custom hath been always continued from the Apostles' time, and hath been used in the Mass, as appeareth by Ancient Doctors, Aust. Amb. Chrys. and others; and therefore this to continue I think it meet. But to say Mass for Mony, thinking it a Commutation or just Compensation betwixt the Prayer and the Mony that he is hired for, I think it soundeth to Avarice and Simonie; and yet, *dignus est operarius mercede sua.* Like-as, *Prædicans Evangelium sine sumptu debet ponere Evangelium, et tamen Dominus ordinavit his qui Evangelium annunciant de Evangelio vivere.*

Carlile. If by this be meant, that any Thing, or Action either of the Priest, should be a full and perfect Satisfaction of Sins Venial and Mortal; I know we read not of any such Satisfactory, neither would I say that Priests be hired after that common fashion and contracts of the World, to sing for Souls departed, but rather that they, as they be ordered to do, do say and sing their Mass, having in their remembrance, both generally and specially, as shall most appertain both to the Living and the Dead; and then, as they

be worthy, must have their Livings by the Altar which they serve, as St. Paul at large declareth. But as for the full and perfect Satisfaction of all manner of Sins, that is to be attributed only to Christ, his Passion and Justification; yet after the mind of St. Austin, St. Jerom, with others, *Pro non valde malis propitiationes fiant et de levioribus peccatis, cum quibus obligati defuncti sunt, possunt post mortem absolvi*, &c.

That Masses Satisfactory should continue to be sung for Souls departed, by Priests hired thereunto, I think it not convenient. Roffen.

I think that the Word of God, and St. Paul meant, that all Priests may offer Gifts and Sacrifices unto God for the Offences of the People, (as it is written in the 5th of the Hebrews,) *Omnis Pontifex*, &c. and may receive and take (ministring the Sacrament and Sacramentals in the Church to the Congregation) a Living for the same. Bristol.

Masses to be said for satisfaction of Sin, (since Christ is the only Satisfaction for all Sin) is an Abuse not to be continued: and Priests to be hired only to sing for Souls departed, seemeth to be a superfluous Function in Christ's Church. Dr. Cox

Quest. 8.

Whether the Gospel ought to be taught, at the time of the Mass, to the understanding of the People being present?

Answers.

I THINK it very convenient, that the Gospel, concerning the Death of Christ, and our Redemption, should be taught to the People in the Mass. Cantab.

It is expedient that the Gospel be taught at the time of the Mass, to the Understanding of the People being present. York.

I think it not necessary to have a Sermon at every Mass, but the oftner the same is done to the edifying of the People (so that the service of their Vocation be not thereby defrauded) the more it is to be commended. London, &c.

It is much convenient that the Gospel be taught to the understanding of the People being present, when it may be. Dunelm.

PART II. Howbeit, it is not so of the Substance of the Mass, but the Mass may be done without it, and it done at other times as well as at the Mass.

Lincoln Christ distributing the Sacrament to his Disciples, does say, (as it is Luke 22.) *Hoc facite in meam commemorationem:* And if St. Paul doth thus write to the Corinthians, *Quotiescunq; manducabitis panem hunc ac Calicem bibitis, mortem Domini annunciabitis donec veniet.* The glad Tydings therefore, the great Benefit that we receive by Christ's Death and Sufferings, (which we see as in a Glass, in this Holy Sacrament) ought to be set forth and preached to the People, so oft as they come to the Holy Communion.

Elien. That the Gospel be read or taught at the time of the Mass, that the People there present may understand; it is good and godly, and convenient it should be so.

Carliolen. I think it expedient and necessary, that as the King's most Excellent Majesty, his most dear Uncle my Lord Protector's Grace, with the most honourable Council beside, hath already appointed and enjoined to be done, that at all such times as the People (as they ought) be most gathered together, in the Principal and High Mass, the Gospel be taught and declared to the best understanding of the People.

Roffen. The Annunciation of Christ's Death and Passion, and the Benefit of the same, that the forgiveness of Sins, to all the true and faithful Believers therein, ought evermore to be set forth in the Mass to the edification of the People; which thing cannot be done, according to St. Paul's mind and meaning, 1 Cor. 14. as I suppose, except it be set forth to the People's understanding.

Bristolen. I think it is not against God's Word, but the oftner the same is done to the edifying of the People, received with Devotion, and intending redress of Life thereby, the more it is to be affected and used.

Dr. Cox In the Mass-time, it were convenient to have some Doctrines, after the Example of the Primitive Church, that at the Blessed Communion the people might be edified.

Quest. 9.

Whether in the Mass it were convenient to use such Speech as the People may understand?

Answers.

I THINK it convenient to use the Vulgar Tongue in the Mass, except in certain secret Mysteries, whereof I doubt. Cantuarien.

It were convenient to use such Speech in the Mass, as the people might understand. Eboracen.

To have the whole Mass in English, I think it neither expedient, neither convenient. London.

cester. Hereford. Norvicen. Cicestren. Assaven. Wor-

It is convenient that the common Latin Tongue to these West parts of Christendom, be used in the Mass, being the Common-Prayer of the whole Church, namely, in the Mysteries thereof, lest rude People should vilely prophane the Holy Mysteries thereof by contempt. Nevertheless certain Prayers might be in the Mother Tongue, for the instruction and stirring of the Devotion of the People, as shall be thought convenient. Dunelm.

St. Paul would all things in the Congregation, and Publick Assembly, so to be spoken that they might edify; and in such a Language, that the People present might say *Amen* to our Thanksgiving. And long after the Apostles' times, all the People present did answer the Priest, (he speaking in a Language that they did understand) like-as the Clark or Boy doth now answer (as he is taught) in a Language that he understands not. *Cypri. habet de Cons. distinct.* 1. *Ca. Quando.* Lincoln.

It was so used in Dalmatia in St. Hierom's time, and in Sclavonia in Cyril's time, who making suit to the Court of Rome for the same; and the Matter being debated in the Consistory, and having many Adversaries, suddenly there was heard a Voice, as it were, from Heaven; *Omnis Spiritus laudet Dominum, et omnis Lingua confiteatur ei.* Whereupon Cyrillus had his Petition granted him. Elien.

Elien. *Hæc jam mea est Opinio, sed, sic ut, auditis melioribus cedam.*

This Question was deeply searched and tried for, in the most excellent and of highest memory, King Henry the Carliolen.

PART II. Eighth his time, by the best Clarks of his Realm, in his presence; and then and there concluded, and upon that same by Proclamation commanded, That Holy Scripture should not be evulgate in English. Yet after it was otherwise seen and provided for: Therefore therein I would wish, that were most to the quiet edification of Christian People, and shall submit myself to my Superiors and Betters, submitting mine Understanding to their Judgments.

Roffen. I think it not only convenient that such Speech should be used in the Mass, as the People might understand, but also to speak it with such an audible Voice, that the People might hear it, that they be not defrauded of their Own, which Saint Paul teacheth to belong to them; and also that they may answer, as Cyprian saith, the People did in his days, *Habemus ad Dominum.* Nevertheless, as concerning that part that pertaineth to the Consecration, Dyonise and Basil moveth me to think it no inconvenience, that part should be spoken in silence.

Bristollen. If the Mass should be wholly in English, I think we should differ from the Custom and Manner of all other Regions: therefore if it may stand with the King's Majesty's Pleasure, I think it not good to be said all in English.

Per me Paulum Episcopum Bristollensem.

Quest. 10.

When the Reservation of the Sacrament, and the hanging up of the same first began?

Answers.

Cantuarien. THE Reservation of the Sacrament began, I think, six or seven hundred Years after Christ: The hanging up, I think, began of late time.

Lincoln. Polidore Virgil doth write, that Innocentius the Third decreed the Sacrament to be kept, to be in a readiness for the Sick. And Honorius the third confirmed the same; adding, that it ought to be reserved *in loco singulari, mundo, et signato.* Commanding also the Priests that they should often instruct the People reverently to bow down at the Elevation-Time, and when it is born to the sick. As for the hanging up of the Sacrament over, or setting it

upon the Altar, is of a later time, not yet received in divers places of Christendom. BOOK I.

*Some Questions, with Answers made to them by the Bishops of Worcester, Chichester, and Hereford.**

The Question.

WHAT or wherein John's Fasting, giving Alms, being Baptized, or Receiving the Sacrament of Thanks in England, doth profit and avail Thomas dwelling in Italy, and not knowing what John in England doth?

The Answer.

The distance of place doth not lett nor hinder the Spiritual Communion which is between one and another, so that John and Thomas, wheresoever they be, far asunder, or near together, being both lively Members of Christ, receive either of others Goodness some Commodity; although to limit what or wherein, is unsearchable, and only pertaineth to the Knowledg of God. Worcester Chichester. Hereford.

The Question.

Whether the said Acts in John do profit them that be in Heaven, and wherein?

The Answer.

Gaudium est in Cœlo super uno peccatore pœnitentiam agente, &c. Luc. 15.

The Question.

Whether it lieth in the said John, to defraud any Member of Christ's Body of the benefit of his Fasting, Alms-Deeds, Baptism, or Receiving of the Sacrament, and to apply the same benefit to one Person more than to another?

The Answer.

Charity defraudeth no Man of any such benefit that might come to him; and it lieth in God only to apply the same, and not in any Man, otherwise than by desire and prayer; but the better the Man is, the more available his Prayer is to them, for whom he especially prayeth.

* These queries were put by Cranmer to those Bishops; but this paper is all in Boner's hand, with whom these three Bishops agreed.

PART II.

The Question.

What thing is the Presentation of the Body and Blood of Christ in the Mass, which you call the Oblation and Sacrifice of Christ? and wherein standeth it, in Act, Gesture, or Words; and in what Act, Gesture, or Words?

The Answer.

The Presentation, &c. standeth in such Words, Prayers, Supplications, and Actions, as the Priest useth at the Mass, having the Body and Blood of Christ there present in the Sacrament.

The Question.

Is there any Rite or Prayer not expressed in the Scripture, which Christ used or commanded at the first Institution of the Mass, which we be now bound to use; and what the same be?

The Answer.

That Christ used Rites and Prayers at the Institution and Distribution of the Sacrament, the Scripture declareth: But what Rites and Prayers they were we know not; but I think we ought to use such Rites and Prayers as the Catholick Church hath, and doth uniformly observe.

The Question.

Whether in the Primitive Church there were any Priests that lived by saying of Mass, Mattins, and Even-song, and praying for Souls only? And whether any such state of Priesthood be allowed in the Scripture, or be meet to be allowed now?

The Answer.

There were Priests in the Primitive Church which preached not, but exercised themselves in Prayer for the Quick and the Dead, and other Spiritual Ministrations in the Church; and accustomably used common Prayers both Morning and Evening; and such state of Priesthood is not against the Scripture.

The Question.

For what Cause it were not expedient nor convenient to have the whole Mass in English?

The Answer.

This Question is answered by Dyonise and Basil, *De Spiritu Sancto;* and also an uniformity of all Churches in that thing is to be kept. *

NUMBER XXVI.

A Collection of some of the Chief Indulgences then in the English Offices.

Horæ B. Mariæ Virg. ad usum Sarum; Printed at Paris, 1526.

Folio 38.

To all them that be in the State of Grace, that daily say devoutly this Prayer before our Blessed Lady of Pity, she will shew them her blessed Visage, and warn them the Day and the Hour of Death; and in their last End, the Angels of God shall yield their Souls to Heaven; and he shall obtain 500 Years, and so many Lents of Pardon, granted by five Holy Fathers, Popes of Rome.

Folio 42.

Our Holy Father Sixtus the 4th, Pope, hath granted to all them that devoutly say this Prayer before the Image of our Lady, the sum of 11000 Years of Pardon.

* After these answers, follows a reply by Cranmer, in other queries, as, "If you cannot tell what and where the acts of John can profit Thomas, being so far distant from him, that he can never hear from him; why do you then affirm, that to be true, which you cannot tell how, nor wherein it can be true?

"Whether our prayers for all the souls departed, do profit the apostles, prophets, and martyrs?

"Whether they know all the actions of every man here in earth? And, if not, how do they rejoice of those good actions, which they know not?

"Whether our evil deeds do them hurt, as our good deeds profit them?

"Whether the presentation of the body and blood of Christ, do stand in all the words and actions that the priest useth in the mass, which now we do use?

"Whereby is it known, that in the primitive church were priests that preached not?

"Why may not we as well alter the Mass into the English tongue, or alter the ceremonies of the same, as we alter the Communion to be under both kinds, that in other churches is uniformly ministered to the people under one kind; seeing that the uniformity of all churches requireth no more the uniformity in one than in the other?"

PART II.

Folio 44.

Our Holy Father the Pope, Sixtus, hath granted, at the instance of the high-most and excellent Princess Elizabeth, late Queen of England, and Wife to our Soveraign Liege Lord King Henry the 7th, (God have mercy on her sweet Soul, and all Christian Souls) that every day in the Morning, after three tollings of the Ave-Bell, say three times the whole Salutation of our Lady, Ave Maria Gratia; that is to say, at six of the Clock in the Morning three Ave Maries; at twelve of the Clock at Noon three Ave Maries; and at six of the Clock at Even; for every time so doing, is granted of the Spiritual Treasure of Holy Church 300 days of Pardon, *toties quoties*. And also our Holy Father, the Arch-Bishop of Canterbury and York, with other nine Bishops of this Realm, have granted, three times in the day, forty days of Pardon to all them that be in the state of Grace, able to receive Pardon; the which began the 26th day of March, Anno 1492. Anno Henrici 7. and the sum of the Indulgence and Pardon for every Ave Maria, 860 days, *toties quoties*. This Prayer shall be said at the tolling of the Ave-Bell.

Folio 47.

Our Holy Father the Pope, Bonifacius, hath granted to all them that devoutly say this lamentable contemplation of our Blessed Lady standing under the Cross weeping, and having compassion with her sweet Son Jesus, seven Years of Pardon, and forty Lents. And also Pope John the 22d hath granted 300 days of Pardon.

Folio 50.

These be the fifteen *Do's*, the which the Holy Virgin S. Bridget was wont to say daily before the Holy Rood in S. Paul's Church at Rome; whoso says this a whole Year, shall deliver fifteen Souls out of Purgatory of his next Kindred, and convert other fifteen Sinners to good Life; and other fifteen Righteous Men of his kind shall persevere in good Life; and what ye desire of God ye shall have it, if it be to the Salvation of your Souls.

Folio 54.

To all them that before this Image of Pity devoutly say

five Pater Nosters, and five Ave Maries, and a Credo, piteously beholding those Arms of Christ's Passion, are granted 32755 Years of Pardon; and Sixtus the 4th Pope of Rome, hath made the fourth and the fifth Prayer, and hath doubled his foresaid Pardon.

Folio 56.

This Epistle of our Saviour, sendeth our Holy Father, Pope Leo, to the Emperor Carolo Magno; of the which we find written, Who that beareth this Blessing upon him, and saith it once a day, shall obtain forty Years of Pardon, and eighty Lentings, and he shall not perish with sudden Death.

Folio 57.

This Prayer made by S. Austin, affirming who that says it daily kneeling, shall not die in Sin; and after this Life shall go to the everlasting Joy and Bliss.

Folio 58.

Our Holy Father the Pope, John 22d, hath granted to all them that devoutly say this Prayer, after the Elevation of our Lord Jesus Christ, 3000 days of Pardon for deadly Sins.

Ibid.

Our Holy Father the Pope, Bonifacius the Sixth, hath granted to all them that say devoutly this Prayer following, between the Elevation of our Lord, and the three Agnus Dei, 10000 Years of Pardon.

Folio 61.

Our Holy Father, Sixtus the 4th, hath granted to all them that be in the state of Grace, saying this Prayer following immediately after the Elevation of the Body of our Lord, clean remission of all their Sins perpetually enduring. And also John the Third, Pope of Rome, at the request of the Queen of England, hath granted to all them that devoutly say this Prayer before the Image of our Lord Crucified, as many days of Pardon, as there were wounds in the Body of our Lord in the time of his bitter Passion, the which were 5465.

Folio 65.

These five Petitions and Prayers made S. Gregory, and

PART II. hath granted unto all them that devoutly say these five Prayers, with five Pater Nosters, five Ave Maries, and a Credo, 500 Years of Pardon.

Folio 66.

These three Prayers be written in the Chappel of the Holy Cross in Rome, otherwise called, *Sacellum Sanctæ Crucis septem Romanorum*, who that devoutly say them, they shall obtain ten hundred thousand Years of Pardon for deadly Sins, granted of our Holy Father John, 22d Pope of Rome.

Folio 68.

Who that devoutly beholdeth these Arms of our Lord Jesus Christ, shall obtain 6000 Years of Pardon of our Holy Father S. Peter, the first Pope of Rome, and of thirty other Popes of the Church of Rome, Successors after him. And our Holy Father, Pope John the 22d, hath granted unto all them, very contrite and truly confessed, that say these devout Prayers following, in the commemoration of the bitter Passion of our Lord Jesus Christ, 3000 Years of Pardon for deadly Sins, and other 3000 for venial Sins, and say first a Pater Noster and Ave Maria.

Folio 71.

Our Holy Father, Pope Innocentius the Second, hath granted to all them that say this Prayer devoutly in the worship of the Wound that our Lord had in his blessed Side, when he was dead, hanging in the Cross, 4000 days of Pardon.

Folio 72.

This most devout Prayer, said the Holy Father S. Bernard, daily kneeling in the worship of the most Holy Name Jesus. And it is well to believe, that through the Invocation of the most excellent Name of Jesu, S. Bernard obtained a singular Ward of perpetual Consolation of our Lord Jesu Christ. And these Prayers written in a Table that hanged at Rome in S. Peter's Church, nigh to the High Altar there, as our Holy Father the Pope evely is wont to say the Office of the Mass; and who that devoutly, with a contrite Heart, daily say this Orison, if he be that day in the state of eternal Damnation, then his eternal Pain shall

be changed him in temporal pain of Purgatory; then if he hath deserved the pain of Purgatory, it shall be forgotten and forgiven, through the infinite Mercy of God. BOOK I.

NUMBER XXVII.

Injunctions for a Visitation of Chauntries.

To the Parson, Vicar, Curat, Chaunter, Priests, Churchwardens, and two of the most honest Persons of the Parish of being no Founders, Patrons, Donors, Lessees, nor Farmers of the Promotions or Corporations hereafter recited, nor of any part thereof, and to four of them at the least.

FIRST, Ye shall make diligent search and inquiry, immediately upon the receit hereof, of the number; and how many Chauntries, Hospitals, Colleges, free Chappels, Fraternities, Brotherhoods, Guilds and Salaries, or Wages of Stipendiary Priests, being Perpetuities now charged, or that ought to be charged, or chargeable, to the paiment of the first Fruits and Tenths, and of all Colleges chargeable, and not chargeable to the said paiment of Tenths and first Fruits, which be within your Church and Parish. Ex MS. Dr. Johnson.

Also you shall enquire of the Orders, Ordinances, Kinds, Qualities, Degrees, Uses and Abuses, or Misuses, Conditions, Estates, and Necessities, of and concerning all and every the said Chantries, Fraternities, Guilds, Stipends, or Wages, and other the Premises; and by what Names, Sirnames, Corporations, or Titles, they and every of them be taken or known; and to what intents, purposes, and deeds of Charity they and every of them were founded, ordained, and made; and ye shall take into your hands, and also bring with you, at the day of your Certificate, the Foundations, and all other Writings which you have or can attain, for the true declaration and proof of the same.

Also you shall enquire, how and what manner or sort the Revenues and Profits of the Lands and Possessions of all the aforesaid Promotions, and every of them, be used, expended, imploied, or bestowed.

PART II.

Also how many of the said Promotions be Parish-Churches.

Also how far space or distance the said Chantries and Chappels be, and stand from the Parish-Churches, of the Parishes wherein they do stand.

Also ye shall enquire of all the Houses, Lands, Tenths, Rents, Possessions and Revenues, united, annexed, or appertaining to the aforesaid Chantries, Hospitals, Guilds, and other Promotions abovesaid, and to every of them, and of the yearly value thereof, and shall make a true and perfect Rental or other Book thereof.

And ye shall enquire of all the Resolutes, Deductions, and yearly paiments or charges going forth of the Premises, and of every part thereof, and shall certifie the same in writing; that is to say, for every Chantry, or other the aforesaid Promotions severally by it self; and over this, to bring with you all such Rentals of the same, and every of them, as ye have or may attain or come by.

Also ye shall enquire of all the Lands, Rents, Possessions, and Hereditaments, which were or be united, annexed, or pertaining to the aforesaid Promotions or Corporations, or to any of them, which at any time since the fourth day of February, in the 27th Year of the King's Majesty's Reign, did appertain or belong to them, or any of them, and of the Goods, Jewels, and Ornaments, lately pertaining or belonging to the same.

Also ye shall enquire how many of the aforesaid Chantries, Hospitals, Guilds, and other the aforesaid Promotions and Corporations, and what Lands, Rents, or parcels thereof, sithence the 4th day of February, in the 27th Year of the Reign of our aforesaid Soveraign Lord, been or have been dissolved, purchased, or by any other means or ways taken, entred unto, or obtained by any of the King's Majesty's Subjects, by their own Authorities, without the King's License.

And ye shall enquire of the Lands, Tenths, Rents, and Hereditaments thereof, and of the yearly Value of the same, and of all the Goods and Ornaments of the same; and of the yearly Resolutes, Deductions, and Paiments going forth of the same; and shall make a true Rental or Book thereof, and shall certify the same particularly.

Also ye shall enquire of all the Plate, Jewels, Ornaments, Goods, and Chattels, meerly and truly pertaining or belonging to all the aforesaid Promotions or Corporations, and to every of them severally, and shall make one true Inventory thereof, with the Value of the same, and of every parcel thereof, that is to say, in true weight of all parcels of Plate, Chalices, and other; and the price or value of all other Ornaments, Goods, or Chattels, and in whose hands or possession the same be or remain.

Also, finally, ye shall make ready and finish your Certificate in writing, before the of all and singular the Premises, and of every Article above-said severally, and not in gross, or in one whole Article, as ye will answer and be sworn to the same: And that you, and every of you, being resident or remaining within the said Parish, shall Sign and Seal the same; and ye shall send the same your Certificate sealed unto us, at such day and place as hereafter shall be assigned unto you, by one of the most honest of the aforesaid Church-wardens, and by all the Incumbents of the Chantries, Chappels, Hospitals, Guilds and Promotions aforesaid, if there be but one Incumbent in the said Promotions, or any of them; And if there be more Incumbents than one in the said Promotions, or any of them being of one Foundation, that then one of the said Incumbents, together with the said honest Church-warden, and other Incumbents, being but one of one Foundation, as is aforesaid. Foreseeing always, that your Proceedings and Certificate of the Premises, and every part thereof, be executed, ordered, and done, with all diligence, substantially and truly, that the same may so appear unto us at our repair to view and survey the Premises, as ye will then have condign thanks for the same, and avoiding your extream damage, which may ensue of the contrary.

Robert Arch-Bishop.	Mr. Wallay.
Sir Michael Stanhope.	Mr. Norton.
Sir Leonard Bekworth.	Mr. Chaloner.
Mr. Robert Henneage.	Mr. Gargrave.
Mr. ——— Babthorpe.	Mr. ——— Auditor.

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NUMBER XXVIII.

The Protector's Letter to Gardiner concerning the Points he was to handle in his Sermon.

Ex MS. Col. C. C.Cant.

We commend us unto you; We sent to you yesterday our Servant William Cecil, to signifie unto you our Pleasure and Advice, That you should, in this your next Sermon, forbear to intreat upon those Principal Questions, which remain amongst the number of learned Men in this Realm, as yet in controversy, concerning the Sacrament of the Altar, and the Mass; as well for that your private Argument or Determination therein might offend the People, naturally expecting decisions of litigious Causes, and thereby Discord and Tumult arise; the occasions whereof we must necessarily prevent and take away; as also for that the Questions and Controversies rest at this present in consultation, and with the pleasure of God, shall be, in small time, by publick Doctrine and Authority, quietly and truly determined. This Message we send to you, not thinking but your own wisdom had considered so much in an apparent Matter; or at the least, upon our remembrance, ye would understand it and follow it with good will, consulting thereby your own Quiet in avoiding Offence, as observing our Pleasure in avoiding Contention. Your Answer thereunto, our said Servant hath declared unto us in this manner. Ye can no wise forbear to speak of the Sacrament, neither of the Mass; this last being the chief Foundation, as ye say, of our Religion, and that without it we cannot know that Christ is our Sacrifice; the other being so spoken of by many, that if you should not speak your mind thereof what ye think, you know what other Men would think of you; in the end, concluding generally, that you will speak the Truth, and that ye doubt not but that we shall be therewith content; adding also, as our said Servant reporteth unto us, That you would not wish that we our selves should meddle or have to do in these Matters of Religion, but that the care thereof were committed to you the Bishops, unto whom the blame, if any should be deserved, might well be imputed.

To this your Answer, if so it be, we reply very shortly, signifying unto you our express Pleasure and Commandment, on our Soveraign Lord the King's Majesty's behalf, charging you, by the Authority of the same, to abstain in your said Sermon from treating of any Matter in controversy concerning the said Sacrament and the Mass, and only to bestow your Speech in the expert explication of the Articles prescribed unto you, and in other wholsome Matter, of Obedience of the People, and good Conversation and Living; the same Matters being both large enough for a long Sermon, and not unnecessary for the time. And the treatie of other, which we forbid you not meet in your private Sermon to be had, but necessarily reserved for a publick Consultation, and at this present utterly to be forborn for the common Quiet.

This our express Pleasure, wherein we know how reasonably we may command you, and you (we think) know how willingly ye ought to obey us. For our intermedling with these Causes of Religion, understand you, that we account it no small part of our Charge, under the King's Majesty, to bring his People from Ignorance to Knowledg, and from Superstition to true Religion, esteeming that the chief Foundation to build Obedience upon: and where there is a full consent of others, the Bishops and learned Men, in a Truth, not to suffer you, or a few other, with wilful headiness, to dissuade all the rest. And although we presume not to determine Articles of Religion by our Self, yet from God we knowledg it, we be desirous to defend and advance the Truth, determined or revealed, and so consequently we will not fail, but withstand the Disturbers thereof. So fare you well. From Sion, June 28. Anno 1548.

Your Loving Friend,

E. Somerset.

PART II.

NUMBER XXIX.

Some of the Collects and Hymns to the Saints in the Hours ad usum Sarum, *printed at Paris, Anno* 1520. *In which, immediate Adoration is offered to them, and those things are asked of them, which God only gives.*

Folio 4. SANCTA Dei Genetrix, quæ digne meruisti concipere, quem totus orbis nequivit comprehendere; tuo pio interventu, culpas nostras ablue, ut perennis sedem gloriæ, per te redempti, valeamus scandere, ubi manes cum Filio tuo sine tempore.

Fol. 11. S. Panthaleon. Sancte Panthaleon Martyr Christi, militari ordine fuisti, quo promeruisti;—Demum heremiticam vitam acquisisti,—Tu vero hydropicum sanum reddidisti—Missus in equleo ungues perdidisti—Costas cum lampadibus adustus fuisti—Collum subdens gladio pronus pertulisti—Fundens lac pro sanguine vitam sic finisti—Cunctas febres dilue a plebe tam tristi—Qui Cœlestis Gloriæ Regna meruisti.

Fol. 12. S. Tho. Cant. Tu per Thomæ sanguinem, quem pro te impendit, fac nos Christe scandere, quo Thomas ascendit—*Versicle* gloria et honore coronasti, eum Domine: *Resp.* et constituisti, eum supra opera manuum tuarum.

Fol. 12. of Pope Nicolaus. Ut ejus meritis et precibus a gehennæ incendiis liberemur.

And so in many other places.

Fol. 50. Sancta Maria succurre miseris, Juva pusillanimes, refove flebiles, ora pro populo: interveni pro clero, intercede pro devoto femineo sexu.

Fol. 53. Virgo singularis, inter omnes mitis, nos culpis solutos, mites fac et castos: Vitam presta puram, iter para tutum, ut videntes Jesum, semper collætemur.

Fol. 44. *A Prayer to the Virgin, to the sayers of which, Pope Calestine granted* 300 *days of Pardon; a part of which is.*

Consolare peccatorem, et ne tuum des honorem, alieno vel crudeli; precor te Regina Cœli. Me habeto excusatum, apud Christum tuum natum, cujus iram expavesco, et furorem pertimesco, nam peccavi tibi soli. O Maria Virgo, noli esse mihi aliena, gratia Cœlesti plena; esto custos

cordis mei, signa me timore Dei, confer vitæ sanitatem, et da morum honestatem: Et da peccata me vitare, et quod justum est amare, O dulcedo Virginalis, nunquam fuit nec est talis, &c.

Fol. 77. S. George.

Georgi Martyr inclite, te decet laus et gloria: prædotatum militia, per quem puella Regia, existens in tristitia, coram Dracone pessimo, salvata est, et animo; te rogamus corde intimo, ut cum cunctis fidelibus, Cœli jungamur civibus, nostris abluti sordibus, ut simul cum lætitia, tecum simus in gloria, nostraq; reddant labia laudes Christo cum gloria.

Ibid. St. Christopher.

Martyr Christophore, pro salvatoris honore, fac nos mente fore, dignos deitatis amore, Promisso Christi, quia quod petis obtinuisti, da populo tristi, bona quæ moriendo petisti: confer solamen, et mentis tolle gravamen; judicis examen, fac mite sit omnibus Amen.

Fol. 78.

O Willielme Pastor bone, Cleri pater et patrone, munda nobis in agone, confer opem et depone, vitæ sordes et Coronæ Cœlestis da gaudia.

Fol. 80. 11000 Virgins.

O vos undena millia, puellæ gloriosæ, virginitatis lilia, Martyrii Rosæ, in vita me defendite, prebendo mihi juvamen, in morte vos ostendite supremum ferendo solamen.

To St. Alban.

Te nunc petimus patrone, præco sedule, qui es nostra vera gloria, solve precum votis, servorum scelera.

To St. Peter and St. Paul.

Beate Petre qui Maxima reseras, claudis verbo Cœli limina, sume pius vota fidelia, peccati cuncta dissolvendo vincula: Sacra Paule ingere dogmata, illustrans plebis pectora.

In die omnium Sanctorum.

Mariam primam vox sonet nostra, per quam nobis vitæ sunt data præmia: Regina quæ es mater, et casta, solve nostra per filium peccamina: Angelorum concio sacra, et Arch-Angelorum turma inclita, nostra diluant jam peccata præstando supernam Cœli gloriam.

NUMBER XXX.

Dr. Redmayn's Opinion concerning the Marriage of the Clergie.

An Original.

Ex MS. Col. C. C. Cant.

I THINK that although the word of God does exhort and counsel Priests to live in Chastity, out of the cumber of the Flesh and of the World, that thereby they may wholly attend to their Calling; yet the Bond of conteyning from Marriage, doth only lie upon Priests in this Realm, by reason of Canons and Constitutions of the Church, and not by any Precept of God's Word, as in that they should be bound by any Vow: Which (in as far as my Conscience is) Priests in this Church of England do not make.

I think that it standeth well with God's Word, that a Man which hath been, or is but once married, being otherwise accordingly qualified, may be made a Priest.

And I do think, that for as much as Canons and Rules made in this behalf are neither Universal nor Everlasting, but upon Considerations may be altered and changed; Therefore the King's Majesty, and the higher Powers of the Church, may, upon such Reasons as shall move them, take away the Clog of perpetual Continence from Priests, and grant that it may be lawful for such as cannot, or will not contain, to marry one Wife; and if she die, then the said Priest to marry no more, remaining still in the Ministration.

John Redmayn.

NUMBER XXXI.

Articles of High Treason, and other Misdemeanours against the King's Majesty, and his Crown, objected to Sir Thomas Seymour Kt. Lord Seymour of Sudley, and High Admiral of England.

Ex Libro Concilii. Fol. 236

1. WHEREAS the Duke of Somerset was made Governor of the King's Majesty's Person, and Protector of all his Realms and Dominions, and Subjects; to the which you

your self did agree, and gave your consent in writing; it is Objected and laid unto your Charge, That this notwithstanding you have attempted and gone about, by indirect means, to undoe this Order, and to get into your hands the Government of the King's Majesty, to the great danger of his Highness Person, and the Subversion of the State of the Realm.

2. It is Objected, and laid to your Charge, that by corrupting with Gifts, and fair Promises, divers of the Privy Chamber, you went about to allure his Highness to condescend and agree to the same your most heinous and perilous purposes, to the great danger of his Highness Person, and of the subversion of the State of the Realm.

3. It is Objected, and laid unto your Charge, that you wrote a Letter with your own hand; which Letter the King's Majesty should have subscribed, or written again after that Copy, to the Parliament House; and that you delivered the same to his Highness for that intent: With the which so written by his Highness, or subscribed, you had determined to have come into the Commons-House your self; and there, with your Fautors and Adherents before prepared, to have made a Broil, or Tumult, or Uproar, to the great danger of the King's Majesty's Person, and subversion of the State of this Realm.

4. It is Objected, and laid unto your Charge, That you your self spake to divers of the Council, and laboured with divers of the Nobility of the Realm, to stick and adhere unto you for the Alteration of the State, and Order of the Realm, and to attain your other Purposes, to the danger of the King's Majesty's Person, now in his tender Years, and subversion of the State of the Realm.

5. It is Objected, and laid unto your Charge, that you did say openly and plainly, You would make the Blackest Parliament that ever was in England.

6. It is Objected, and laid to your Charge, That being sent for by the Authority, to answer to such things as were thought meet to be reformed in you, you refused to come; to a very evil Example of Disobedience, and danger thereby of the subversion of the State of the Realm.

7. It is Objected, and laid to your Charge, That sith the last Sessions of this Parliament, notwithstanding much

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clemency shewed unto you, you have still continued in your former mischievous Purposes; and continually, by your self and other, studied and laboured to put into the King's Majesty's Head and Mind, a misliking of the Government of the Realm, and of the Lord Protector's doings, to the danger of his Person, and the great peril of the Realm.

8. It is Objected, and laid to your Charge, That the King's Majesty being of those tender Years, and as yet by Age unable to direct his own things, you have gone about to instil into his Grace's Head, and as much as lieth in you, perswaded him to take upon himself the Government and managing of his own Affairs, to the danger of his Highness Person, and great peril of the whole Realm.

9. It is Objected, and laid to your Charge, That you had fully intended and appointed, to have taken the King's Majesty's Person into your own hands and custody, to the danger of his Subjects, and peril of the Realm.

10. It is Objected, and laid to your Charge, That you have corrupted, with Mony, certain of the Privy-Chamber, to perswade the King's Majesty to have a credit towards you; and so to insinuate you to his Grace, that when he lacked any thing, he should have it of you and none other Body, to the intent he should mislike his ordering, and that you might the better, when you saw time, use his King's Highness for an Instrument to this purpose, to the danger of his Royal Person, and subversion of the State of the Realm.

11. It is Objected, and laid unto your Charge, That you promised the Marriage of the King's Majesty at your Will and Pleasure.

12. It is Objected, and laid unto your Charge, That you have laboured and gone about to combine and confederate your self with some Persons: and specially moved those Noble-men, whom you thought not to be contented, to depart into their Countries, and make themselves strong; and otherwise to allure them to serve your purpose by gentle Promises and Offers, to have a Party and Faction in readiness to all your Purposes, to the danger of the King's Majesty's Person, and peril of the State of the Realm.

13. It is Objected, and laid unto your Charge, That you have parted, as it were, in your imagination and intent the Realm, to set Noble-men to countervail such other Noble-men as you thought would lett your devilish Purposes, and so laboured to be strong to all your Devices; to the great Danger of the King's Majesty's Person, and great peril of the State of the Realm.

14. It is Objected, and laid unto your Charge, That you had advised certain Men to entertain and win the favour and good-wills of the head Yeomen and Ringleaders of certain Countries, to the intent that they might bring the Multitude and Commons, when you should think meet, to the furtherance of your Purposes.

15. It is Objected, and laid to your Charge, That you have not only studied and imagined how to have the Rule of a number of Men in your Hands, but that you have attempted to get, and also gotten, divers Stewardships of Noblemen's Lands, and their Mannoreds, to make your Party stronger, for your Purposes aforesaid; to the danger of the King's Majesty's Person, and great peril of the State of the Realm.

16. It is Objected, and laid to your Charge, That you have retained young Gentlemen, and hired Yeomen, to a great multitude, and far above such number as is permitted by the Laws and Statutes of the Realm, or were otherwise necessary or convenient for your Service, Place, or Estate, to the fortifying of your self towards all your evil Intents and Purposes; to the great danger of the King's Majesty, and Peril of the State of the Realm.

17. It is Objected, and laid to your Charge, That you had so travailed in that Matter, that you had made your self able to make, of your own Men, out of your Lands, and Rules, and other your Adherents, 10000 Men, besides your Friends, to the advancement of all your Intents and Purposes; to the danger of the King's Majesty's Person, and the great peril of the State of the Realm.

18. It is Objected, and laid unto your Charge, That you had conferred, cast, and weighed so much Mony as would find the said 10000 Men for a Month; and that you knew how and where to have the same Sum; and that you had given warning to have and prepare the said Mass of

PART II. Mony in a readiness; to the danger of the King's Majesty's Person, and great peril to the State of the Realm.

19. It is Objected, and laid unto your Charge, That you have not only, before you married the Queen, attempted and gone about to marry the King's Majesty's Sister, the Lady Elizabeth, second Inheritor, in remainder to the Crown, but also being then let by the Lord Protector, and others of the Council, sithence that time, both in the life of the Queen, continued your old labour and love; and after her death, by secret and crafty means, practised to atchieve the said purpose of marrying the said Lady Elizabeth; to the danger of the King's Majesty's Person, and peril of the state of the same.

20. It is Objected, and laid to your Charge, That you married the late Queen so soon after the late King's Death, that if she had conceived streight after, it should have been a great doubt whether the Child born, should have been accounted the late King's or yours; whereupon a marvellous danger and peril might, and was like to have ensued to the King's Majesty's Succession, and Quiet of the Realm.

21. It is Objected, and laid unto your Charge, That you first married the Queen privately, and did dissemble and keep close the same, insomuch that a good space after you had married her, you made labour to the King's Majesty, and obtained a Letter of his Majesty's Hand, to move and require the said Queen to marry with you; and likewise procured the Lord Protector to speak to the Queen to bear you her favour towards Marriage; by the which colouring, not only your evil and dissembling Nature may be known, but also it is to be feared, that at this present you did intend to use the same practice in the marriage of the Lady Elizabeth's Grace.

22. It is Objected, and laid unto your Charge, That you not only, so much as lay in you, did stop and lett all such things as, either by Parliament or otherwise, should tend to the advancement of the King's Majesty's Affairs, but did withdraw your self from the King's Majesty's Service; and being moved and spoken unto, for your own Honour, and for the Ability that was in you, to serve and aid the King's Majesty's Affairs, and the Lord Protector's,

you would always draw back, and feign Excuses, and declare plainly that you would not do it.

Wherefore upon the discourse of all these foresaid things, and of divers others, it must needs be intended, that all these Preparations of Men and Mony, the attempts and secret practices of the said Marriage; the abusing and perswading of the King's Majesty, to mislike the Government, State, and Order of the Realm that now is, and to take the Government into his own hands; and to credit you, was to none other end and purpose, but after a Title gotten to the Crown, and your Party made strong both by Sea and Land, with Furniture of Men and Mony sufficient, to have aspired to the Dignity Royal, by some hainous Enterprize against the King's Majesty's Person; to the subversion of the whole State of the Realm.

23. It is Objected, and laid unto your Charge, That you not only had gotten into your hands the strong and dangerous Isles of Silly, bought of divers Men; but that so much as lay in your power, you travailed also to have Londay; and under pretence to have victualled the Ships therewith, not only went about, but also moved the Lord Protector, and whole Council, that you might, by publick Authority, have that, which by private fraude and falshood, and confederating with Sharington, you had gotten, that is, the Mint at Bristol, to be yours wholly, and only to serve your Purposes, casting, as may appear, that if these Traiterous Purposes had no good success, yet you might thither conveigh a good Mass of Mony; where being aided with Ships, and conspiring at all evil Events with Pirats, you might at all times have a sure and safe Refuge, if any thing for your demerits should have been attempted against you.

24. It is also Objected, and laid unto your Charge, That having Knowledg that Sir William Sharington Kt. had committed Treason, and otherwise wonderfully defrauded and deceived the King's Majesty, nevertheless you both by your self, and by seeking Council for him, and by all means you could, did aid, assist, and bear him, contrary to your Allegiance and Duty to the King's Majesty, and the good Laws and Orders of the Realm.

25. It is Objected, and laid unto your Charge, That

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where you owed to Sir William Sharington Kt. a great sum of Mony, yet to abet, bear, and cloak the great falshood of the said Sharington, and to defraud the King's Majesty, you were not afraid to say and affirm, before the Lord Protector and the Council, that the same Sharington did owe unto you a great Sum of Mony, viz. 2800*l.* and to conspire with him in that falshood, and take a Bill of that feigned Debt into your custody.

26. It is Objected, and laid unto your Charge, That you by your self and Ministers have not only extorted and bribed great Sums of Mony of all such Ships as should go into Island, but also as should go any other where in Merchandise, contrary to the Liberty of this Realm, and to the great discouragement and destruction of the Navy of the same; to the great danger of the King's Majesty, and the State of the Realm.

27. It is Objected, and laid unto your Charge, That where divers Merchants, as well Strangers as Englishmen, have had their Goods piratously robbed and taken, you have had their Goods in your hands and custody, daily seen in your House, and distributed among your Servants and Friends, without any restitution to the Parties so injured and spoiled; so that thereby Forreign Princes have in a manner been weary of the King's Majesty's Amity, and by their Ambassadors divers times complained; to the great slander of the King's Majesty, and danger of the State of the Realm.

28. It is Objected, and laid unto your Charge, That where certain Men have taken certain Pirats, you have not only taken from the Takers of the said Pirats all the Goods and Ships so taken, without any reward, but have cast the said Takers, for their good Service done to the King's Majesty, into Prison; and there detained them a great time, some eight Weeks, some more, some less, to the discouraging of such as truly should serve the King's Majesty against his Pirats and Enemies.

29. It is Objected, and laid unto your Charge, That divers of the Head Pirats being brought unto you, you have let the same Pirats go again free unto the Seas; and taking away from the Takers of them, not only all their Commodity and Profit, but from the true Owners of

the Ships and Goods, all such as ever came into the Pirats' hands, as though you were authorised to be the chief Pirat, and to have had all the Advantage they could bring unto you.

30. It is Objected, and laid unto your Charge, That where Order hath been taken, by the Lord Protector and the whole Council, that certain Goods, piratically taken upon the Seas, and otherwise known not to be Wreck nor Forfeited, should be restored to the true Owners, and Letters thereupon written by the Lord Protector and the Council; to the which Letters, you your self, among the other, did set to your Hand; Yet you, this notwithstanding, have given Commandment to your Officers, That no such Letters should be obeyed; and written your private Letters to the contrary; commanding the said Goods not to be restored, but kept to your own use and profit, contrary to your own Hand before in the Council-Chamber written, and contrary to your Duty and Allegiance, and to the perilous Example of others, and great slander and danger of the Realm.

31. It is Objected, and laid unto your Charge, That where certain Strangers, which were Friends and Allies to the King's Majesty, had their Ships, with Wind and Weather broken, and yet came unwrecked to the Shore; when the Lord Protector and the Council had written for the restitution of the said Goods, and to the Country to aid and save so much of the Goods as might, you your self subscribing and consenting thereto; yet this notwithstanding, you have not only given contrary commandment to your Officers, but as a Pirat have written Letters to some of your Friends to help, that as much of these Goods as they could, should be conveyed away secretly by Night further off, upon hope that if the same Goods were assured, the Owners would make no further labour for them, and then you might have enjoyed them; contrary to Justice and your Honour, and to the great slander of this Realm.

32. It is Objected, and laid unto your Charge, That you have not only disclosed the King's Majesty's Secret Council, but also where you your self, amongst the rest, have consented and agreed to certain things for the advancement of the King's Affairs, you have spoken and laboured against the same.

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33. It is further Objected, and laid unto your Charge, That your Deputy Steward, and other your Ministers of the Holt, in the County of Denbigh, have now, against Christmass-last past, at the said Holt, made such provision of Wheat, Malt, Beefs, and other such things as be necessary for the sustenance of a great number of Men; making also, by all the means possible, a great Mass of Mony; insomuch that all the Country doth greatly marvel at it, and the more, because your Servants have spread Rumours abroad, that the King's Majesty was dead; whereupon the Country is in a great maze, doubt, and expectation, looking for some Broil, and would have been more, if at this present, by your apprehension, it had not been staied.

The Lord Admiral's Answer to three of the former Articles.

To the first, he saith, That about Easter-Tyde was twelve-months, he said to Fowler, as he supposeth it was, that if he might have the King in his custody as Mr. Page had, he would be glad; and that he thought a Man might bring him through the Gallery to his Chamber, and so to his House: But this he said he spoke merrily, meaning no hurt. And that in the mean time after he heard, and upon that sought out certain Precedents, that there was in England at one time, one Protector, and another Regent of France, and the Duke of Exeter, and the Bishop of Winchester, Governors of the King's Person; Upon that he had thought to have made suit to the Parliament-House for that purpose, and he had the names of all the Lords, and totted them whom he thought he might have to his purpose to labour them. But afterwards communing with Mr. Comptroller at Ely-place, being put in remembrance by him of his assenting and agreeing with his own Hand, that the Lord Protector should be Governor of the King's Person, he was ashamed of his doings, and left off that suit and labour.

To the second he saith, He gave Mony to two or three of them which were about the King. To Mr. Cheek he saith, he gave at Christmass-tide was twelve-months, when the Queen was at Enfield 40*l.* whereof to himself 20*l.* the

other for the King, to bestow where it pleased his Grace amongst his Servants. Mr. Cheek was very loath to take it, howbeit he would needs press that upon him; and to him he gave no more, at no time as he remembereth, sith the King's Majesty was crowned.

To the Grooms of the Chamber he hath at Newyears-tydes given Mony, he doth not well remember what.

To Fowler, he saith, he gave Mony for the King, sith the beginning of this Parliament now last at London, 20*l.*

And divers times, he saith, the King hath sent to him for mony, and he hath sent it. And what time Mr. Latimer preached before the King, the King sent to him to know what he should give Mr. Latimer, and he sent to him by Fowler 40*l.* with this word, that 20*l.* was a good reward for Mr. Latimer, and the other he might bestow amongst his Servants; whether he hath given Fowler any mony for himself he doth not remember.

To the third, he saith, It is true, he drew such a Bill indeed himself, and proffered it to the King, or else to Mr. Cheek, he cannot well tell; and before that, he saith, he caused the King to be moved by Mr. Fowler, whether he could be contented that he should have the Governance of him as Mr. Stanhope had. He knoweth not what answer he had; but upon that he drew the said Bill to that effect, that his Majesty was content, but what answer he had to the Bill he cannot tell, Mr. Cheek can tell.

NUMBER XXXII.

The Warrant for the Admiral's Execution.

March 17.

THIS day, the 17th of March, the Lord Chancellor, and the rest of the King's Council, meeting in his Highness Palace of Westminster, heard the Report of the Bishop of Ely, who by the said Lords, and others of the Council, was sent to instruct and comfort the Lord Admiral; after the hearing whereof, consulting and deliberating with themselves of the time most convenient for the execution of the

Ex Libro Conciliii. Fol. 247.

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said Lord Admiral, now attainted and condemned by the Parliament, They did condescend and agree, that the said Lord Admiral should be executed the Wednesday next following, betwixt the hours of nine and twelve in the forenoon the same day, upon Tower-Hill. His Body and Head to be buried within the Tower. The King's Writ (as in such Cases as heretofore hath been accustomed) being first directed and sent forth for that purpose and effect. Whereupon calling to the Council-Chamber the Bishop of Ely, they willed him to declare this their Determination to the said Lord Admiral; and to instruct and teach him, the best he could, to the quiet and patient suffering of Justice, and to prepare himself to Almighty God.

E. Somerset.

T. Cantuarien.
R. Rich, Cancel.
W. St. John.
J. Russel.
J. Warwick.
F. Shrewsbury.
Thomas Southampton.
William Paget.
Anthony Wingfield.
William Petre.
A. Denny.
Edward North.
R. Sadler.

NUMBER XXXIII.

Articles to be followed and observed, according to the King's Majesty's Injunctions and Proceedings.

Ex MS. D. Johnson.

1. THAT all Parsons, Vicars, and Curats, omit in the reading of the Injunctions, all such as make mention of the Popish Mass, of Chantries, of Candles upon the Altar, or any other such-like thing.

2. *Item.* For an Uniformity, that no Minister do counterfeit the Popish Mass, as to kiss the Lord's Table; washing his Fingers at every time in the Communion; blessing his Eyes with the Paten or Sudary, or crossing his Head with the Paten, shifting of the Book from one place to another, laying down and licking the Chalice of the Communion; holding up his Fingers, Hands, or Thumbs, joined towards his Temples, breathing upon the Bread or

Chalice, shewing the Sacrament openly before the distribution of the Communion; ringing or sacrying Bells, or setting any Light upon the Lord's Board at any time: And finally, to use no other Ceremonies than are appointed in the King's Book of Common Prayers, or kneeling otherwise than is in the said Book.

3. *Item.* That none buy or sell the Holy Communion, as in Trentals and such other.

4. *Item.* That none be suffered to pray upon Beads, and so the People to be diligently admonished; and such as will not be admonished to put from the Holy Communion.

5. *Item.* That after the Homily, every Sunday, the Minister exhort the People, especially the Communicants, to remember the poor Men's Box with their Charity.

6. *Item.* To receive no Corpse but at the Church-yard, without Bell or Cross.

7. *Item.* That the Common-Prayer, upon Wednesdays and Fridays, be diligently kept, according to the King's Ordinances, exhorting such as may conveniently come, to be there.

8. *Item.* That the Curats, every sixth Week at the least, teach and declare diligently the Catechism, according to the Book of the same.

9. *Item.* That no Man maintain Purgatory, Invocation of Saints, the six Articles, Bedrolls, Images, Reliques, Lights, Holy Bells, Holy Beads, Holy Water, Palms, Ashes, Candles, Sepulchres Paschal, creeping to the Cross, hallowing of the Font of the Popish manner, Oil, Chresme, Altars, Beads, or any other such Abuses and Superstitions, contrary to the King's Majesty's Proceedings.

10. *Item.* That within any Church or Chappel, be not used any more than one Communion upon any day, except Christmass-day and Easter-day.

11. *Item.* That none keep the Abrogate Holy-days, other than those that have their proper and peculiar Service.

12. *Item.* That the Church-wardens suffer no buying nor selling, gaming, or unfitting Demeanour, in Church, or Church-yards, especially during the Common-Prayer, the Sermon, and reading of the Homily.

13. *Item.* That going to the Sick with the Sacrament, the Minister have not with him either Light or Bells.

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NUMBER XXXIV.

A Paper written by Luther to Bucer, concerning a Reconciliation with the Zuinglians.

An Original.

ExMS. Col. C. Ch. Cant.

Primo, Ut nullo modo concedamus de nobis dici, quod neutri neutros ante Intellexerunt: Nam isto Pharmaco non medebimur tanto vulneri: cum nec ipsi credamus utrimque hoc verum esse, et alii putabunt a nobis hoc fingi; ut ita magis suspectam reddemus causam, vel potius per totum dubiam faciemus; cum sit communis omnium, ut in tantis animorum turbis et scrupulis non expedit hoc nomine addere offendiculum.

Secundo, Cum hactenus dissenserimus, quod illi signum, nos Corpus Christi asseruerimus plane contrarii: Nihilominus mihi videtur utile, ut mediam, ut novam statuamus sententiam, qua et illi concedant Christum adesse vere et nos concedamus panem solum manducari. Considerandum certe est, quantam hic fenestram aperiemus in re omnibus communi cogitandi et Orientium hinc fontes questionum et opinionum* Ut tutius multo sit illos simpliciter manere in suo signo, cum nec ipsi suam, nec nos nostram partem, multo minus utriq; totum orbem pertrahemus in eam sententiam; Sed potius irritabimus ad varias Cogitationes, ideo vellem potius ut sopitum maneret dissidium in duabus istis sententiis, quam ut occasio daretur infinitis questionibus ad Epicurismum profuturis.

* Here a word is wanting, it is like it should be *Occludendi.*

Istis salvis, nihil est quod a me peti possit: nam ut ego hoc dissidium vellem (testis est mihi Christus meus) redemptum Corpore et Sanguine meo. Sed quid faciam? Ipsi forte Conscientia bona sunt in altera sententia. Feramus igitur eos: si sinceri sunt, liberabit eos Christus Dominus. Ego contra captus sum bona mea Conscientia, nisi ipsi mihi sum ignotus, in meam sententiam: ferant et me, si non possunt mihi accedere.

NUMBER XXXV.

The Sentence against Joan of Kent, with the Certificate made upon it.

Regist. Cran. Fol.175

In Dei Nomine, Amen. Nos Thomas, permissione divina Cantuarien. Archiepiscopus, totius Angliæ primas et Metrapolitanus, Thomas Smith Miles, Willielmus Cooke Decanus de Arcubus, Hugo Latimer Sacræ Theologiæ Professor, et Richardus Lyell Legum Doctor, illustrissimi, invictissimi in Christo Principis et Domini nostri Domini Edwardi sexti, Dei Gratia Angliæ, &c. per Literas suas Regias Patentes, dat. duodecimo die mensis Aprilis, Anno Regni sui tertio, contra te Joannam Bocher, alias nuncupatam Joannam de Kente, coram nobis super hæretica pravitate, juxta et secundum Commissionem dicti Domini nostri Regis detectam et declaratam, ac in ea parte apud bonos et graves Notorie et Publice, diffamatam, rite et legitime procedentes, auditis, visis, intellectis, cognitis, rimatis, et matura deliberatione discussis et ponderatis dicti negotii meritis et circumstantiis, servatisq; in omnibus et per omnia in eodem negotio de jure servandis in quomodolibet requisitis: judicialiter et pro tribunali sendentes, Christi nomine invocato ac ipsum solum Deum præ oculis nostris habentes; Quia per acta inactitata, deducta, probata, confessata, ac per te sæpius coram nobis in eodem negotio recognita, comperimus et clare invenimus te, tum per confessiones, tum per recognitiones tuas coram nobis judicialiter factas, nefandum et intollerabilem errorem, hæresin damnatam et scandalosam opinionem subscriptam, juri Divino et Fidei Catholicæ obviantem, contrariam et repugnantem: viz.—" That you believe, that the Word was made Flesh in the Virgin's Belly; but that Christ took Flesh of the Virgin, you believe not; because the Flesh of the Virgin, being the outward Man, was sinfully gotten and born in Sin; but the Word, by the consent of the inward Man of the Virgin, was made Flesh." Manutenuisse: quem quidem errorem, hæresin damnatam et scandalosam opinionem, juri divino et Fidei Catholicæ obviantem, contrariam et repugnantem, &c. Idcirco nos Thomas Archiep. &c. te Joannam Bocher, alias Joannam de Kente præ-

PART II.

dictam, de meritis, culpis, obstinaciis et contumaciis, &c. de et super horrendo hæreticæ pravitatis reatu confessam, ad Ecclesiæ unitatem redire nolentem, hæreticam opinionem credentem, præmissorum prætextu fuisse et esse, cum animi dolore et cordis amaritudine Judicamus, teq; ex nunc tanquam pertinacem et obstinatam hæreticam, judicio sive curiæ seculari ad omnem juris effectum, qui exinde sequi debeat, aut poterit, relinquendam fore decernimus et declaramus, et sic per præsentes de facto relinquimus; Teq; Joannam Bocher, alias Joannam de Kent, memoratam hæreticam, pertinacem, in majoris Excommunicationis sententiam occasione præmissorum incidisse et incurrisse, nec non excommunicatam fuisse et esse, etiam sententialiter et definitive pronunciamus et declaramus, per hanc nostram sententiam definitivam, quam ferimus et promulgamus in his scriptis. Lecta fuit hæc sententia per prænominatos, Reverendum, &c.

Sermo factus Domino Regi contra Joannam Bocher, alias dictam, Joannam de Kent pro Erachio Seculari.

Illustrissimo et Invictissimo in Christo Principi, Domino nostro Edwardo sexto, Dei Gratia Angliæ, &c. Thomas Permissione Divina Cantuarien, &c. Thomas Smith et Commissarii prædicti et Inquisitores vestræ Celsitudinis, per Literas vestras Regias Patentes, dat. 12 Aprilis, Anno Regni vestri tertio, sufficienter et legitime deputati honorem et perpetuam fœlicitatem in eo, per quam Reges regnant et Principes dominantur. Vestræ Regiæ Celsitudini, Tenore præsentum significamus, quod nos adversus quandam, Joannam Bocher alias Joannam de Kent dictam, subditam vestram de et super nefando Crimine Hæresecos ac detestanda Anabaptistarum Secta apud bonos et graves enormiter defamatam, et super reatu earundem nobis detectam, delatam et denuntiatam, rite et legitime juxta literarum vestrarum Regiarum Commissionalium exigentiam, et tenorem procedentes, eandem Joannam, per nos examinatam, comperimus et invenimus Errores, Hæreses et damnatas Opiniones pertinaciter animo indurato sæpenumero manutenuisse, defendisse et in eisdem permansisse, et ab eisdem nullo modo resipuisse, nec resipis-

cere curasse; sed ad Sanctæ Matris Ecclesiæ gremium redire penitus neglexisse: Ideo, cum animi amaritudine et cordis dolore, eandem Joannam, sæpius monitam et per nos ad Ecclesiæ unitatem redire hortatam, salutaribus nostris monitis parere omnino spernentem, de et cum consensu Collegarum nostrorum, tanquam ovem morbidam a grege domini (ne alios viros subditos sua contagione inficiat) ejiciendam et eliminandam fore decrevimus, ipsamq; Joannam occasione iniquitatis suæ inveteratæ, hæreticam ac hæreticis Opinionibus credentem, mediante nostra sententia definitiva, pronunciavimus et decrevimus. Cum igitur Sancta Mater Ecclesia non habeat, quod ulterius facere et exequi debeat, in hac parte vestræ Regiæ sublimitati et brachio vestro seculari dictam Hæreticam et relapsam relinquimus, condigna animadversione plectendam. In cujus rei testimonium; Nos Thomas Archiep. &c. Commissarius vester humillimus supradictus, de consensu Collegarum nostrorum, hic se subscribentium, Sigillum nostrum Archiepiscopale præsentibus apponi fecimus. Datum ultimo die mensis Aprilis, Anno Dom. 1549. et Regni vestri fœlicissimi Anno tertio.

Folio 178. After this followeth the Process, and Sentence of Condemnation of one George van Parre a Dutchman, for obstinately maintaining the like Opinions; together with a Petition imploring the execution thereof, and the assistance of the Secular Power, conform to the Tenour of that above-written, bearing date the 6th of April, Anno Dom. 1551.

The Judges and Commissioners of this Process, were Thomas Arch-Bishop of Canterbury, Nicholas Bishop of London, William May, Griffin Leyson, John Oliver, Miles Coverdale, Richard Lyell, John Gosnold, and Christopher Nevison.

His Heresy that he believeth, is, That God the Father is only God: and that Christ is not very God, is non-Heresie. And being askt, by an Interpreter, Whether he would abjure the said Opinion? He answered, No.

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NUMBER XXXVI.

A Letter from the Protector to Sir Philip Hobbey, concerning the Rebellions at Home.

Cotton Libr. Galba. B. 12.

KNOWING that all such as be Ambassadors abroad, are not only desirous of News, for the love they bear to their own Country naturally, desiring often to hear of the estate of it, but also to confirm and confute such Rumors as be spread in the Parts where they lie, we have thought good to impart what sith our last Letters hath chanced. The Devonshire Men are well chastised and appeased; three other of their Captains have voluntarily come in, and simply submitted themselves to Sir Thomas Pomery, Kt. Wise and Harrice, who before were fled, and could not be found; and the Country cometh in daily to my Lord Privy-Seal, by 100 and 1000, to crave their Pardon, and be put in some sure hope of Grace. Burry, and some one or two more of their blind Guids, that escaped from the Sword, have attempted, in the mean Season, to stir up Somersetshire, and have gotten them a Band or Camp; but they are sent after, and we trust by this, they have as they deserve. The Earl of Warwick lieth near to the Rebels in Norfolk, which faint now, and would have Grace gladly, so that all might be pardoned, Ket, and the other Arch-Traitors. The number upon that is at a stay, and they daily shrink so fast away, that there is great hope that they will leave their Captains destitute and alone, to receive their worthy Reward; the which is the thing we most desire, to spare, as much as may be, the effusion of Blood, and that namely of our own Nation. In Yorkshire a Commotion was attempted the Week last past; but the Gentlemen were so soon upon them, and so forwardly, that it was streight suppressed; and with weeping Eyes, the rest upon their Knees, they wholly together desired the Gentlemen to obtain their Pardons; the which the King's Majesty hath so granted unto them, as may stand with his Highness Honour: So that for the Inner Parts (thanks be to the Almighty God) the Case standeth in good Points. The Causes and Pretences of these Uproars and Risings, are divers and uncertain, and so full of variety almost in

every Camp, (as they call them) that it is hard to write what it is; as ye know, is like to be of People without Head and Rule, and that would have that they wot not what: Some crieth, Pluck down Inclosures and Parks, some for their Commons; others pretend the Religion; a number would Rule another while, and direct things as Gentlemen have done; and indeed all have conceived a wonderful hate against Gentlemen, and taketh them all as their enemies. The Ruffians among them, and the Souldiers, which be the chief Doers, look for spoil. So that it seemeth no other thing but a Plague and a Fury amongst the vilest and worst sort of Men: for except only Devonshire and Cornwall, and they not past two or three, in all other Places not one Gentleman, or Man of Reputation was ever amongst them, but against their wills, and as Prisoners. In Norfolk, Gentlemen, and all Servingmen, for their sakes, are as ill handled as may be; but this Broil is well asswaged, and in a manner at a point shortly to be fully ended, with the Grace of God.

On the other part of the Seas, we have not so good News; for the French King taking now his time, and occasions of this Rebellion within the Realm, is come unto Bullingnois, with a great number of Horsemen and Footmen, himself in Person: And as we are advertised, of the Letters of the 24th of this present, from Ambletue or Newhaven, the Almain Camp, or Almain Hill, a piece appertaining to the said Ambletue, was that day delivered to the French, by traiterous consent of the Camp; their variance falling out, or feigned, between the Captain and the Souldiers, so that they are now besieged very near, and in a manner round. Howbeit they write, that they trust he piece it self of Newhaven will be well enough defended, God assisting them, who be in as good and stout a courage as any Men may be, and as desirous to win Honour, and give a good account of their Charge. Thus we bid you heartily farewel. August 24. 1549.

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NUMBER XXXVII.

A Letter of Bonner's after he was deprived.

An Original.

The first part of this Letter, is the recommending the Bearer, that they might find a good Marriage for him.

———The Pears were so well accepted in every place, where I had so many Thanks for my Distribution, that I intend, by God's Grace, to send down to you your Frail again, to have an eching, either of more Pears, or else of Puddings, &c. ye do know what, &c. doth mean by that Italian Proverb, *Dio me guarda da furia di villani, da Conscientia di preti, da chi odi due messe nel giorno, da quasibuglie di medici da, &c. di notarii, da chi jura per la Conscientia mia.* I do not write to Sir John Burne, nor to my Lady, for any thing, their Conscience is not overlarge; and the like is in Mr. Hornvale, and also my old Acquaintance John Badger. But if amongst you I have no Puddings, then must I say, as Messer, our Priest of the Hospital, said to his mad Horse, in our last journey to Hostia, *Al diavolo, al diavolo, ai tutti diavolli.* Our Lord preserve you, and all yours, with desire to be recommended to all. *Festo omnium Sanctorum,* in the Marshalsea.

Your loving and assured old Acquaintance,

Edmond Bonner.

To my dear beloved Friend, the Worshipful Richard Lechmore.

NUMBER XXXVIII.

Letters and Instructions touching Proceedings with the Emperor, to Sir William Paget, Knight of the Order, sent to the Emperor. 1549.

Cotton Libr. Galba. B. 12.

First, He shall communicate his Instructions, and the cause of his coming with Sir Philip Hobbey, Ambassador,

Resident with the Emperor, and accompanied with him at his access to the said Emperor, shall deliver his Letters of Credit; and for his Credit shall utter his Charge as followeth.

First, He shall declare what good Will we have to the continuance of the Amity, and the encrease of the same by such means as may be devised on either Party; and how the Reciproque hath been promised on their behalf.

Item. To the intent they may as well perceive our forwardness therein, as also the World see the same take effect indeed, he is sent to shew what We have thought upon for this purpose; and also if they be of a like forwardness, to hear again what they think meet in that behalf; and upon this Conference, either to conclude upon both Our Devices, or such one of them as shall be thought best for both Parties.

Item. We think good, that the Treaty already made between the Emperor and the King's Majesty of famous memory, deceased, be made perpetual, that is to say, confirmed by the Prince, and the Countries on both sides, whose Commodity depend upon the same Treaty.

Item. Before the Confirmation, the Treaty to be revised by him; and the Ambassador, and certain other to be appointed by the Emperor, to the intent it may appear whether we have both one understanding of the words of the Treaty.

Item. Where the debating to and from of the Amity with his Ambassador here, occasion hath risen to talk of Marriage, between the Infant of Portugal and the Lady Mary; to which thing we perceive the Emperor hath sithence been made privy; and that in case the Emperor mind to treat further of that Matter, he shall say he hath commission to hear and conclude thereof.

Item. To declare the State of our Affairs in Scotland at this time; and forasmuch as the Scots have been very much aided with Victuals, Ammunitions, and other Necessaries from his Dominions, by reason whereof they are more stiff and unwilling to come to Reason; the said Comptroller declaring this Consideration, shall do what he may to procure, that not only all safe Conducts granted by the Emperor, or the Regent may be cassed; but also

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his consent, that if any his Subjects traffique into Scotland, being common Enemies, if they be taken beyond Barwick thitherward, it may be lawful for our Men to take their Goods as forfeit.

Item. To declare our proceedings with France at this time, and of our sending Commissioners upon the French Motion, who shall not conclude any thing prejudicial to the Amity or Treaties already passed, or now to be passed, between Us and the Emperor, but shall depend wholly upon his proceeding there; so as if the Emperor shall, upon consultation of his Affairs, determine with us to do any thing to France, we will frame our Communications with the French thereafter: if otherwise, than the said Commissioners now sent to the French shall do accordingly.

Item. For making the Treaty perpetual, We think convenient, that the Prince of Spain do confirm and sign the same, and the Low-Countries comprised therein, do also in their General Parliaments or Assemblies make like Confirmation, and in their Courts to make Decrees thereof; and this, or such form as hath been used in those Parts heretofore in like Cases, to be done for their part: And for our part, the King to Ratify it, the Parliament to Confirm it, and the Courts of Chancery, King's Bench, and Common-Pleas, to make Decrees thereof.

Item. In the revising of the Treaty, if any Doubt rise for the understanding of it, which shall seem by his and the Ambassadors discretion to be for the King's Profit, to conclude upon it, if they will agree to the same; and if there arise doubt, which shall seem to their discretions against the King, then to advertise hither.

Item. For the case of the Marriage, to declare at the first what was left by the King's Majesty deceased; and yet nevertheless afterward to offer 100000 Crowns, or the Revenue yearly which she hath now upon convenable Dower. The said 100000 Crowns, or Revenue, to be paid at Calais, if the Marriage take place; she to be conveyed to Calais at the King's Charges; the Marriage to be made in the Emperor's Court, or else-where in the Low-Country, by his appointment; and for her Dowry to ask
by the Year to be paid in case of the Infant's Death, at Calais yearly, at the Feasts of and the Feast of

and She to return into England with Jewels, Plate, Houshold-stuff, such as should be agreed upon. And thus far to enter for the first Degree; and in case of further Communication, to advertise and receive answer from hence.

Item. Touching our Proceeding with France, to declare how we have continued in War with them, and Scotland these four Years alone without help; and that we think it expedient for us, upon this occasion now ministred by France, to give ear; in the which hearing, we mind to attribute much to the Emperor's Friendship; for loath we are to let slip from the King any one jot of his Right, if the Emperor will assist; but otherwise we must make such a Bargain for the King, as we may with regard to his Honour and Surety. And in this Point the Comptroller shall press the said Emperor to enter with us, and to put him in a remembrance of his Quarrels, and all such other things as he can devise for this purpose; and to put him in hope generally, that we will enter gallantly with him. And if he descend to Particulars for the form of the Entry, to hear his Opinion, and to advertise, and then proceed as answer cometh from hence; but specially to remember to set forth the comprehension of Bulloign for defence, upon a like Reciproque, for so shall he be brought to think we mind not to conclude with France, and thereby stay such practices, as upon occasion of the said Comptroller's going, either he with France, or France with him, might enter together. And so the Commissioners sent to France, may make the better Bargain for the King. Marry, this Point is not to be opened throughly, till he hear some likelihood that our Commissioners in France break off without conclusion.

Item. The said Comptroller shall essay, as of himself, whether they will accept Bulloign at the King's Majesty's Hands, for some other reasonable recompence.

Item. The said Comptroller shall use his discretion, to open the Points aforesaid to the Emperor, Granvela, or D'Arras, either at one time, or several times, as to his discretion shall seem convenient; and shall address his Pacquets to the Commissioners for France lying at

PART II. Calais, to the end they may see his Proceedings, and send them over with speed, directing their Charge the better hereafter.

NUMBER XXXIX.

An Account of a Conference the English Ambassadors had with the Emperor's Ministers, in a Letter to the Protector.

Cotton Libr. Galba. B. 12. It may like your Grace to be advertised, that upon the 20th of this Present, came to the Lodging of me the Comptroller, Monsieur D'Arras, and in his company the two Presidents of the Council, St. Maurice and Viglius; who after a few words of Office passed between them and us, entred the cause of their coming, saying, That the Emperor having been informed of such Conference as was passed this other day between me and Granvela, hath to declare his readiness to any thing that might satisfy his good Will and Affection to the intent of the King, sent us here to revisite the Treaties, and see how we do agree upon the understanding of the same. I the Comptroller answered, That it was not amiss, howbeit I had not so opened the Matters, nor looked to have it passed in such order. But first to know the Emperor's Resolution, how he can be contented with the Confirmation of the Treaty, in the form that I had moved, and then that agreed upon, to proceed to the revisitation of the same. In good Faith, quoth D'Arras, we did so understand it, and have so reported to the Emperor, and this Commission hath he now given us. Well, quoth I, seeing you are now here, and have brought the Treaty with you for that purpose, we may do somewhat in it, and afterwards be advised further, requiring, that in case any thing should be found in the passages of the Treaty meet to be considered, that we might, before further wading in the Matter, know the Emperor's Resolution, touching as well the Confirmation of the Treaty, as in such things as now might be moved: which they thought

reasonable. And so we began to read the Treaty; and when we came to the sixth Article, wherein it is provided for the common Enmity in case of Invasion, and by the Establishment set forth, with what number the Invasion must be made; and that both for the Invasion, and the Number the Prince required to join, shall credit the Letters of the Prince requiring. I put this Case, quoth I, for the understanding of this Matter, that the King my Master will signify by his Letters to the Emperor, that such a day the Scots, our common Enemies, to the number of 7000 Men, with the aid of the French King, affronted the Borders of England, comprehended in the Treaty, and set above 2000 Men into the Realm to invade: who did indeed invade, and spoil, and burn, and take Prisoners; and therefore would require the Emperor, according to the Treaty, to take the French King, who had aided his Enemies, for his Enemies; for so doth he, and so will use him for his Enemies. Is not the Emperor bound to do it? What say you, quoth I, how do you understand this Article? It should seem yes, quoth D'Arras, but we will speak with the Emperor in it, and bring you an answer. The words be plain, quoth I, and cannot be avoided.

Then in the seventh Article, where it is said, That the Prince requiring for his Aid Mony instead of Men, must, if the Invasion made by the Enemy cease, restore the Mony again which remaineth. And afterwards says, That though the Invasion cease, yet if he will follow the Enemy, he may use the Aid for the time appointed in the Treaty: saying in generality, *(eo casu subsidiis auxiliaribus, &c.)* I asked, Whether in those general words, they mean not the Mony as well as the Men? Wherupon they seemed to doubt, and took a Note thereof, to know the Emperor's Pleasure in the same.

In the ninth Article, where it is treated for redress of Injuries done by one Subject to the other, there we fell into a brawl of half an hour, upon a Question that I moved, viz. When they took Justice to be denied? And their Answer was, That we used none at all. And here at length, I fell into their manner of Arresting of one whole Nation upon a Knave Mariner's Complaint. And he, What Thieves our Nation was upon the Sea, and Lawless Peo-

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ple, and that they never proceed to such Extremities, but when their Subjects had been in England and Justice was denied. That hath never been seen, quoth I; but if any of your Subjects think himself grieved, streight he runneth to Monsieur le Protecteur; and he, by and by, setting all the King's Affairs apart, must attend to the Affairs of Monsieur le Mariniure, or else home runneth he with open cry, That he cannot have Justice in England, and you streight believe; and thereupon cometh these often Blusters. And do you think it reason, that Monsieur G. or you should attend to every private Man's Complaint; you should then have a goodly Office. No, you send them to the ordinary Justices, and so let that take place and way as it will; but you will never impeach your self more with the Matter. And reason, quoth he, but the Cause is not alike with you in England, for there, quoth he, all things come to the Lord Protector's Hand, there is none other Judg or Justice used or cared for in the Realm; no, and his Letters sometimes not esteemed, and that our Subjects fear full often, and therefore of force they must resort to Monsieur Protecteur. And this is not true, quoth I, and that Monsieur Hobbey knoweth, my Lord Protector, nor none of the Privy-Council, meddle with no private Matters whosoever it be, but only meddle with Matters of State, leaving all other things to the ordinary course of Justice, except only many times to gratify your Ambassador, and to shew himself glad to nourish the Amity, he troubleth himself with the Complaints of your Subjects, which, by St. Mary, by my advice, he shall do no more, seeing it is so little considered, but shall refer them to the common Justice. Whither is that? (quoth he.) To the Admiralty, quoth I. Marry, a goodly Justice, quoth he, for so shall the poor Man's Cause be tried before his Adversary. And why not tried in our Admiralty (quoth I) as well as in yours? Nay, quoth he, both be naught indeed; they were very ordinary Courts at the beginning of the redress of Matters upon the Sea, but now they feel the sweet of the Gain such, as they care little for Justice. And here, as well for relief of poor Men spoiled and robbed upon the Seas, as to avoid Arrests, and such other troublesome Proceedings on either side, we fell to devising, and came to this Point; If the

Princes for their parts, upon their advertisement to the Emperor, and we to your Grace, shall like it, that Commission sufficient be given by the Emperor to two of his Privy-Council, to hear and determine by their discretion, summary, *et de plano*, all Complaints by the King's Subjects here for criminal Causes upon the Sea; and the King's Majesty to do the like to two of his Privy-Council, for the Complaints in like case of the Emperor's Subjects.

And this was all was passed in open Conference, saving, That in the Discourse for the Confirmation of the Treaty by the Prince and their Countries, as they seemed to shew the Emperor's readiness, (but yet not so resolved) that the Prince should confirm the Treaty, and that further any other thing should be done that he might reasonably do, to declare his good Will to the entertainment and augmentation of his Amity and Affection to the King's Majesty. So he alleaged divers Reasons why the Emperor should not seek to his Subjects to confirm his Treaties with Forreign Princes. We alleaged the Example of the King, and the French King in times past; and what was said in that Case at C. in the presence of himself de C. and Chap. Whereunto he answered, That the State of France was more restrained than the Emperor's; and that the French King could give no piece of his Patrimony, nor bind his Country, without the consent of his Parliament at Paris, and the three Estates; but he thought the King of England to have a greater Prerogative, and the Emperor he was sure had a greater Prerogative; and so had all his Ancestors, and therefore would be loath now to put himself so far in their danger: They were, he said, fifteen or sixteen Parliaments, and if a thing should be proposed unto them, whereof they had never heard the like before, they would not only muse much at the Matter, but they would have also the scanning of it; and what would come of it, the Emperor could not tell, peradventure dash the Matter, and so prejudice his Prerogative with them. Yet now where he and his Ancestors do, and have always passed Treaties with other Princes, and bind their Subjects thereby without making them privy thereto, it would by this means come to pass, that from henceforth their Subjects would look to be privy to every Treaty, which were not con-

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venient; marry, for the Prince which shall succeed to confirm the Treaty, he thought the Emperor could not take it but reasonable, and doubted not to bring a good Answer in the same. So as we see for this Point, it will come to the confirmation of the King and the Prince, and upon any condition or interpretation of the Treaty to them also, wherein we intend to go forwards, for so our Instruction beareth us, unless that before the conclusion and shutting up of the Matter, we hear from your Grace to the contrary.

The things being thus far passed, and our open Talk at a Point, and they ready to depart, Monsieur D'Arras taking occasion (as it seemed) to stay because of the Rain, took me aside, and asked me if I would command him any other Service. I answered, No Service, but Friendship, and the continuance of his good Will to the King's Majesty's Affairs; whereunto he making large Offers, I began to enter with him, how much your Grace, and all the rest, reposed themselves in the friendship of the Emperor, and the good Ministry of his Father and him, to the furtherance of the King's Majesty's Affairs; to whom, as in that behalf, they shewed themselves great Friends, so did they, like good Servants to their Master, for the prosperous success of the Affairs of the one, served the turn of the other, and the contrary. Whereupon I discoursed largely, as far as my poor Capacity would extend, how necessary it was for the Emperor to aid and assist us in all things, so as we are not oppressed by force, or driven, for want of Friendship, to take such ways to keep us in quiet, as both we our selves would be loath, and our Friends should afterwards have peradventure cause to forethink.

I repeated first how we entred the Wars for your sake; for the King might have made his Bargain honourable with France, which no Man knew better than I: how long we have endured the War, and how long alone; how favourable they are to our common Enemies the Scots; how ungentle the French be to us, and by indirect means think to consume us, to make the Emperor the weaker.

I recited the practices of the French with the Turk, with the Pope, with the Germans, with Denmark; his Aid of the Scots, and all upon intent to impeach the Emperor when he seeth time, or at least attending a good hour,

upon hope of the Emperor's Death; the weaker that we be, the easilier shall he do it; if we forgoe any our Pieces on this side, we must needs be the weaker; and that so we had rather do, than alone to keep War against Scotland and France. Wherefore if they will both provide for their own Strength, and give us courage to keep still that which we have, the Emperor must be content to take * 13 into defence, as well as other places comprehended in the Treaty; which, I said, we meant not, but upon a reasonable Reciproque. What Reciproque (quoth he) roundly? Thereupon advise you reasonably, quoth I. O, quoth he, I cannot see how the Emperor can honourably make a true Treaty for that Point, without offence of his Treaty with France; and we mean to proceed directly and plain with all Men, quoth he. Why, quoth I, we may bring you justly, by and by with us, if we will advertise you, as I did even now put my Case. Yea, if your Case be true, quoth he; but herein we will charge your Honours and Consciences, whether the Fact be so or no? for your Grace shall understand, that I talked in the Matter so suspiciously, as though such an Invasion had been made, and that you would require common Enmity.

* This is a cipher, and stands, I suppose, for Bulloign.

In fine, Sir, after many Motions and Perswasions, and long Discourses used on my behalf, to induce them to take 13 into defence; his refuge was only, That they would fain learn how they might honestly answer the French; albeit I shewed him some forms of Answers, which he seemed not to like; yet in the end I said, He was a great Doctor, and as he had put the Doubt, so he was learned sufficiently, if he listed, to assoil the same. He said, he would open these Matters to the Emperor, and trusted to bring me such an Answer as I should have reason to be satisfied, and so departed; whereof, as soon as we have knowledg, your Grace shall be advertised accordingly. And thus we beseech God, to send your Grace well to do all your Proceedings.

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NUMBER XL.

A Letter from Sir William Paget, and Sir Philip Hobbey, concerning their Negotiation with the Emperor's Ministers.

An Original.

Cotton Libr. Galba. B. 12.

It may like your Grace be advertised, That yesterday at Afternoon, Monsieur D'Arras, accompanied with two Presidents of the Council, St. Maurice and Viglius, came unto the Lodging of me the Comptroller; and after some words of Office passed on either part, D'Arras began to set forth the cause of their coming, saying, That the Emperor having at good length considered and debated the things proponed and communed of between us since my coming hither, had sent them to report unto me his final Answer and Resolution to the same.

And first (quoth he) to your Case, That at our being together for the revisitation of the Treaty, ye put forth upon the sixth Article for the common Enmity in case of Invasion, his Majesty museth much, what ye should mean thereby, for seeing the Case is not in ure, he thinketh, that doubting of his Friendship, ye go about, by these means, to grope and feel his Mind; which ye need not do, he having hitherto shewed himself ready in all things to shew the King, his good Brother, pleasure, and to observe the Treaty in all Points to the uttermost; and if this Case should happen to come in ure, then will he not fail to do whatsoever the Treaty bindeth him unto, till when he can make no other answer therein.

As to your Question, moved upon the sixth Article of the Treaty, viz. Whether Mony be not meant as well as Men by these Words, *Subsidiis Auxiliaribus?* His Majesty taketh the words to be plain enough, and thinketh they cannot be otherwise interpreted, than to be meant, as well for Mony as Men, for so doth he understand them.

Unto the Order that was communed upon for the Administration of Justice on both sides, for matter of Spoil or Piracy upon the Sea, his Majesty having weighed what is best to be done therein further, he hath good cause first to complain of the over many Spoils that your Men have

made on his poor Subjects, and the small Justice that hath been hitherto ministred unto them herein, whereof he hath continual Complaints, and therefore he thinketh it were meeter, e're ever any further Order shall be concluded upon, that his Subjects were first recompenced of these wrongs they have sustained, and the Matter brought to some equality, and his People put in as much good case as yours are; for I assure you (quoth he) the Wrongs our Men have sustained are many; among the rest a poor Jeweler, having gotten a safe conduct of the King that dead is, to bring into England certain Jewels, because after he had the King's Hand and Seal to the License, he had not the same sealed also with the Great Seal of England, his Jewels were taken from him; and he, being not present (although it were so named in the Sentence) condemned to lose them by the order of your Law, contrary to all Equity and Justice: Which seemeth strange, that the King's Hand and Seal should not appear to be sufficient for a greater Matter than this. The Treaties also provide, That the Subjects of the one Prince may frankly, without impediment, traffique and occupy into the other Prince's Country; but to shadow the Matter with all, one, I cannot tell who, hath been agreed withal, and so the poor Man and his Heirs put from their Right, which his Majesty wisheth to be considered. And albeit he thinketh that the King your Master, being under Age, cannot himself, by the order of the Law, conclude upon any thing now in his Minority, that shall be of due force and strength, able to bind him and his Country when he shall come to his perfect Age. Yet taking that his Tutors being authorised thereto, by the common Assent of your Parliament, may go through and conclude upon these, or like things in his Name, his Majesty thinketh it will do well, when his Subjects shall be recompenced of the Wrongs they have hitherto sustained, that some order be devised for the administration of Justice hereafter in like Cases.

As touching the Confirmation of the Treaty, considering that the same was first made between the Emperor and King Henry the Eighth, and not ratified by the King your Master since his Father's Death, his Majesty thinketh that he hath most cause to require the same: Wherefore because

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(as I told you even now) he thinketh that these things, the King himself should conclude upon during his Minority, cannot be of sufficient force, if his Tutors shall be, by the Authority of your Parliament enabled thereto, his Majesty is content the Treaty be confirmed by them in the King's Name, and by the Prince of Spain, in such form as shall be thought best for both Parties.

As to the comprehension of Bulloign, ye must know, that we have a Treaty with France as well as with you, which the Emperor cannot, without some touch of his Honour, break without just Grounds: And albeit his Majesty would be loath to see the King, his good Brother, forgoe either that Peece, or any other Jot of his Right, yet can he not enter this Defence, unless he would break with France out of hand; which in respect of his other Affairs he cannot yet do, howbeit he would gladly assist his good Brother in any other thing the best he may, and will not fail to shew him all the Pleasure he can with regard to his Honour; but with Bulloign he cannot meddle at this time. And here he staying; Is this the Emperor's resolute and full Answer, Monsieur D'Arras? quoth I. Yea (quoth he); wherewith he prayeth the King, his good Brother, to rest satisfied, and take it in good part. Albeit (quoth I) I have no Commission to make any Reply thereto, because it was not known to your Grace what the Emperor's Resolution should be, yet in the way of talk I will be bold to say my mind herein; We have, Monsieur D'Arras (quoth I) always esteemed the Emperor's Friendship, and desired the observation of the Treaties, and the entertainment of the Amity, as a thing necessary and common to both the Parties; for the better establishment whereof, and that now and in this time some good fruit, to the benefit of both, might appear to the World to follow of the same, I was sent hither, which was the chiefest cause of my coming: And because that the Amity between both Princes might be the firmer, and that all Doubts being taken away, no cause of Quarrel shall be left, we thought best to put you in mind of the Confirmation and Revisitation of the Treaty, to the intent, that by the one, the World might see an establishment of our Friendship by our Deed; and that by the other, one of us might understand another, and consider

whether any thing were to be added for the Commodity of both Parties, which I suppose standeth you as much upon to desire as it doth us. And whereas ye say that the King's Majesty, because he is under Age, cannot conclude or go through with any thing that shall be of sufficient force, I must needs tell you plainly, That ye touch his Majesty's Honour over-near herein, for we think that the Majesty of a King is of such efficacy, that he hath even the same Authority, and full Power, at the first hour of his Birth, that he hath thirty Years after. And what your Laws are, I know not, but sure I am, that by our Laws, whatsoever is done by the King in his Minority, or by his Ministers in his Name, is of no less force and strength, than if it had been done in time of his full Age and Years, if once the Great Seal of his Realm have passed, there is no Remedy but needs must he stand thereto. Marry, let the Ministers take heed what they do, and look that they may be able to discharge themselves towards him of their Doings, if he shall require account of them when he cometh to Age, for it is they must answer him; but he must needs stand to whatsoever they have counselled him to agree unto during his Minority. And to prove that our Laws giveth him the same Authority now, that he shall have when he cometh to his perfect Age; if any Man, either for instruction of Learning, or any other Cause, should presume to lay hands on, or touch his Majesty in way of correction, he should by Law be taken for a Traitor. And if the Matter were as ye take it, we should then be in a strange and evil case, for neither might we conclude Peace, League, or Treaty, nor make Laws or Statutes, during the King's Minority, that should be of sufficient force to bind him and his to the observation of the same. But ye mistake the Matter much; and therefore if the Emperor mind to proceed to this Confirmation he may, or otherwise do as it shall please him.

And as touching my Case (quoth I) ye must understand, I did not move it without some just ground, for remembring that all your Commissioners, and all ours being together at Utrecht for the Esclarcisement of the Treaty, although the words of the Treaty were plain enough, and could receive none other interpretation than was there

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plainly written, yet would ye needs understand the Article for common Enmity, in case of Invasion, after your own minds. And whereas, by the words of the Treaty, no mention is made of any number, and therefore with howsoever few in number the Invasion be made, ought the Invaders to be taken for common Enemies? Your Commissioners did nevertheless interpret the Matter at their pleasure, and would needs prescribe a number of 8000 Men; under which number if Invasion were made, the Treaties in this case should not stand to any force. And like as ye put a doubt here, where none was to be found, so thought I, ye might do in other things were they never so plain; and that moved me to put this case, to see whether ye understood this Point as ye ought to do, after the literal sense; and partly to know your minds therein, because perhaps the Matter hath been already in ure. This, I say, was the occasion why I put further this Question, and not for any mistrust of the Emperor's Friendship, whom I must confess we have always found our Well-willer, and so we doubt not he will continue; and therefore I need not grope his mind herein, neither did I mean any such thing hereby.

As to your Answer to the order of Justice, I see not that the Emperor hath so much cause to complain of lack of Justice in his Subjects Cases, as ye seem to set forth; for hitherto there hath not any Man complained in our Country, and required Justice, unto whom the same hath been denied. And although some Man abiding the order of our Law, or having had some Sentence that pleased him not, hath complained hither of delay or lack of Justice, ye must not therefore, by and by, judg that he saith true, or that there is not uprightness or equity used in our Country, for we have there, as ye have here, and else-where, Ministers that are wise, and well-learned in our Law, and Men of honesty and good Conscience, who deal and proceed justly, as the order of the Law leadeth them, without respect to favour or friendship to any Man.

And as for the Jeweller's Case that ye moved, ye must understand, that as ye have Laws here in your Country, for the Direction of your Common-Wealth, so have we also in ours; whereby amongst the rest we do forbid, for good respect, the bringing in, or transporting forth of cer-

tain Things, without the King's safe conduct or License. And although, as ye alleadged before, the Treaty giveth liberty to the Subjects of either Prince to traffique into the other's Country, it is not for all that meant hereby, that they shall not be bound to observe the Law and Order of the Country whereunto they Traffique: for this liberty is only granted for the security of their Persons to go and come without impeachment, and maketh them not for all that Lawless. And whereas further it is provided by our Law, that in certain things to be granted by the King, the same Grant must pass under the Great Seal; Then if any of those things pass under any other Seal, they be not of due force until they have also passed the Great Seal of England; wherefore if the Jeweller, either by negligence or covetousness, of himself, or of those he put in trust, did not observe this Order; but thereto contrary, for sparing a little Cost, did presume to bring in his Jewels before his License came to the Great Seal, me thinketh neither he, nor any other, can have just cause to say that he was wronged, if according to our Laws he were sentenced to lose the same: and yet, after he was thus condemned, more to gratify the Emperor, than for that I took it to be so reasonable, I my self was a Suitor to my Lord Protector's Grace, for some Recompence to be made to the Jeweller's Wife, whom we knew, and none other to be Party: for she followed the Suit, she presented the Petitions, in her Name were they made; and finally she, and none others, was by the Emperor's Ambassador commended unto us.

I have seen the Sentence (quoth he) and do mislike nothing so much therein, as that the Man is condemned, and named to have been present, at the time of his Condemnation, when indeed he was dead a good while before.

He was present (quoth I) in the Person of his Wife, who was his Procurator, and represented himself; and I know, that those before whom this Matter passed, are Men both Learned and of good Conscience, and such as would not have done herein any thing against Right and Order of Law.

The Sentences that are given in our Country by the Justices and Ministers, they are just and true, and therefore neither can we, nor will we revoke them for any Man's pleasure, after they have once passed the Higher Court,

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from whence there is no further appellation, no more than you will here call back such final Order, as hath been in any case taken by your High Court of Brabant. And the cause why we for our part misliked not this order of Justice, was for the better establishment of the Amity, and to avoid the continual Arrests that are made on our poor Men; to the end also that this sort of Suiters might be the sooner dispatched, without troubling either my Lord Protector in England, or you here, when you are busied in other Affairs of more importance.

And as concerning the Comprehension of Bulloign, in good Faith, because we thought that if the same should happen to be taken from the King's Majesty by force, as I trust it shall not, the loss should be common, and touch the Emperor almost as near as us; We thought good, for the better security thereof, to move this Comprehension, which we take to be as necessary for the Emperor as us. And though we are not so wise and well seen in your things as your selves are, yet do we look towards you, and guess of your Affairs afar off, and perhaps do somewhat understand the state of the same, whereof I could say more than I now intend. But ye say this is the Emperor's Resolution herein; We take it as an Answer, and shall do accordingly. Marry, whereas you stick so much upon your Honour in breaking your Treaties with the French, I remember Monsieur Granvela your Father, at my being with him, did not let to say, That he had his Sleeve full of Quarrels against the French, whensoever the Emperor list to break with them.

Yea, so have we indeed (quoth he) but the time is not yet come: we must temporize our things in this case as the rest of our Affairs lead us.

Ye say well (quoth I) ye have reason to regard chiefly the well-guiding of your own things, and yet me thinketh some respect ought to be given to Friends. But seeing this is your Answer, I will reply no more thereto.

Yet one thing, Monsieur D'Arras, (quoth I) I moved to your Father, which ye make no mention of, and I would gladly know your mind in, which is, the granting of safe Conducts to the common Enemy: which the Treaty, by plain and express words, forbideth either Prince to do.

Indeed, Monsieur Ambassadeur, (quoth he) the words of the Treaty are as ye say, plain enough; and yet the Matter were very strait, if it should be taken in such extremity; for hereafter, in time of War, ye might happen to have need of Wood, Canvas, or Wine, and we of the like, and other necessaries; and if in such Cases the Princes should not have Prerogative to grant safe Conducts, it shall be a great inconvenience, and a thing not hereafter seen; howbeit the Emperor for his part will not, I think, stick much hereupon, but observe the plain meaning of the Treaty. Nevertheless I cannot say any thing expressly on his behalf herein, because Monsieur Granvela spake nothing thereof. And yet did we move him of it (quoth I) and he bad us grant none, and the Emperor for his part would not grant any. No more hath he done, quoth he, sithence his coming into this Country, nor intendeth not hereafter. He needeth not, quoth I, for those that have been given out before are sufficient for a great while. Nay, that they are not, quoth he, for the longest was granted but for a Year, and now are they expired; and whereas a while sithence, one presuming upon his safe Conduct, came into this Country to Traffique, because the time thereof was expired, he was taken and imprisoned.

The said D'Arras, after this talk, touched further unto me two Points, which the Emperor, he said, desireth may be reformed; The first was, Our Merchants, contrary to our Entercourse, do enhaunce the prices of their Woolls, and will not sell at such prices as they are bound by the Entercourse; wherewith the Merchants here do find themselves agrieved, and therefore the Emperor desireth some order may be taken herein.

Whereunto I answered, that I understood not the Matters, and yet I supposed our Men did not this but upon some grounds and just occasion, by reason of other breach of Order on their parts here. Howbeit I shewed him I would inform your Grace thereof, and doubted not, but if any thing were amiss on our parts, it shall be reformed; accordingly looking for the semblable on their behalf.

The other, he said, was, That our Men have of late begun to build a Bulwark, which standeth half on the King's Majesty's Ground, and half on the Emperor's Territory.

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I answered, That I knew not of this thing; howbeit, as I went homeward, I would inform my self of the case, and make report thereof to your Grace, who I doubted not would take such order therein, as should stand with Reason.

And here Monsieur D'Arras setting forth with many good words the Emperor's Amity towards the King, and his readiness to shew his Majesty's Pleasure in all things that he conveniently may; and that in case we proceed to any further Treaty with France; he doubted not but we would have regard to them, according to our Treaties: and that also, if we grew to any Peace with the Scots, seeing that his Majesty is entred in Enmity chiefly for our sake, whereby his Subjects have been sundry ways endangered, he trusteth he will have consideration to see that convenient Recompence be made to them by the Scots, e're ever we go through with any conclusion; the rather, because the Scots have, and cease not still to offer, besides a large Recompence, very great Conditions, if his Majesty would fall to any Peace with them, which chiefly for our sakes he hath, and will refuse to do. We answered hereunto generally, That the King's Majesty, in such case, we doubted not, would have due respect to the Emperor's Amity, and proceed herein as appertaineth.

This was the substance of their cold Answer, as your Grace may see, of small effect, although interlaced with plenty of good words, which we also thought best to use towards them, and requite them with the like. And thus, after I had required of D'Arras a time to take my leave of the Emperor, and his promise to procure the same, as shortly as he might, we departed. And thus we beseech God to send your Grace as well to do as we do wish.

From Bruges, July 24. William Paget.
Philip Hobbey.

NUMBER XLI.

The Council's Letter to the King against the Protector.

An Original.

Cotton Libr. Titus B. 2.

MOST high and mighty Prince, our most gracious Soveraign Lord. It may please your Majesty to be advertised, That having heard such Message as it pleased your Majesty to send unto us by your Highness Secretary, Sir William Petre; like as it was much to our grief and discomfort to understand, that upon untrue Informations, your Majesty seemed to have some doubt of our Fidelites; so do we, upon our knees, most humbly beseech your Majesty to think, that as we have always served the King's Majesty, your most noble Father, and your Highness likewise, faithfully and truly, so do we mind always to continue your Majesty's true Servants, to the effusion of our Blood, and loss of our Lives. And for the surety of your most Royal Person's safeguard, and preservation of your Realms and Dominions, have at this time consulted together, and for none other cause, we take God to witness. We have heretofore, by all good and gentle means, attempted to have had your Highness Uncle, the Duke of Somerset, to have governed your Majesty's Affairs, by the advice of us, and the rest of your Councellors; but finding him so much given to his own Will, that he always refused to hear Reason; and therewith doing sundry things as were, and be most dangerous, both to your most Royal Person, and to your whole Realm, we thought yet again to have gently and quietly spoke with him in these things, had he not gathered Force about him, in such sort, as we might easily perceive him earnestly bent to the maintenance of his old wilful and troublous doings. For redress whereof, and none other cause, we do presently remain here ready to live and die your true Servants. And the Assembly of almost all your Council being now here, we have, for the better Service of your Majesty, caused your Secretary to remain here with us, most humbly beseeching your Grace to think in your Heart, that the only preservation of your Person, and your Estate, for the discharge of our Duties, enforceth us to

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devise how to deliver your Grace from the peril your Highness standeth in, and no other respect; for whatsoever is, or shall be said to your Highness, no earthly thing could have moved us to have seemed to stand as a Party, but your only preservation, which your Majesty shall hereafter perceive and (we doubt not) repute us for your most faithful Servants and Councellors, as our doing shall never deserve the contrary; as God knoweth, to whom we shall diligently pray for your Majesty's preservation; and with our Bodies, defend your Person and Estate as long as Life shall endure.

R. Rich, Canc.
W. Saint John.
W. Northampton.
J. Warwick.
Arundel.
F. Shrewsbury.
Thomas Southampton.
T. Cheyne.
William Petre, Secretary.
Edward North.
John Gage.
R. Sadler.
Nicholas Wotton.
Edward Montague.
Richard Southwell.

NUMBER XLII.

Articles offered by me the Lord Protector, to the King's Majesty, in the presence of his Highness Council, and others his Majesty's Lords and Gentlemen, at Windsor, to be declared on my behalf, to the Lords, and the rest of his Highness Council remaining at London.

Cotton Libr. Caligula. B. 7.

FIRST, That I do not, nor did not mean to apprehend any of them, or otherwise to disturb or molest them; but hearing tell of their such Meetings and Assemblies, and gathering of Horsemen, and other Powers, out of several Countries, not being privy of the Causes thereof, to avoid further inconveniences and danger which might ensue to your Majesty's Person; which by many Rumors, certain Intelligences, and sundry Messages, was declared imminent unto your Highness, and to me the Lord Protector, was forced to seek this Defence, as I at the first beginning declared unto your Highness.

Secondly, That this Force and Power which here is assembled about your Majesty at this present, is to do none of them which be there at London, or else-where, either in Person or Goods, any damage or hurt, but to defend only, if any violence should be attempted against your Highness.

As for any contention and strife betwixt me the Lord Protector, and the Council there, I do not refuse to come to any reasonable end and conclusion, that should be for the preservation of your Majesty, and tranquillity of the Realm, if they will send any two of them with Commission on their behalfs, to conclude and make a good end betwixt us.

And I most humbly beseech your Majesty to appoint any two of such as be here about your Majesty, to join with the same; and whatsoever those four, or three of them shall determine, I do, and shall wholly and fully submit my self thereunto. And that for more confirmation, if it shall be so thought good to the said Persons, their Agreement and Conclusion to be established and ratified by Parliament, or any other Order that shall be devised. And I beseech your Majesty, that at my humble suit, and by the advice of me, and other of your Council here, for the better proceedings herein, and to take away all Doubts and Fears that might arise, to grant to them four, or any such two of them, which they shall send for the purpose abovesaid, free passage for themselves, and with each of them twenty of their Servants, to safely come, tarry here, and return at their pleasure. And I most humbly beseech your Majesty, that this Bill, signed with your Majesty's Hands, and ours, may be a sufficient Warrant therefore. Given and exhibited at the Castle of Windsor, Octob. 8. 1549.

NUMBER XLIII.

Letters sent from the Lords at London, to the King's Majesty.

Ex Libro Concilii.

MOST high and mighty Prince, our most gracious Sovereign Lord, we have received, by Mr. Hobbey, your Ma-

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jesty's most gracious Letters, of the 8th of this Instant, and heard such further Matter as it pleased your Majesty to will to be declared by him. And sorry we be, that your Majesty should have these occasions to be troubled, especially in this kind of Matter; the beginning and only occasion whereof, as we be well able to prove to your Majesty, hath proceeded of the Duke of Somerset. It is much discomfort to us all, to understand that your Royal Person should be touched with any care of Mind; and most of all it grieveth us, that it should be perswaded your Majesty, that we have not that care that beseemeth us of the pacifying of these Uproars, and conservation of your Majesty's Common-Wealth and State from Danger; wherein whatsoever is informed your Highness, we humbly beseech your Majesty to think, we be as careful as any Men living may be; and do not, nor (we trust) shall not forget the Benefits received of your Majesty's most noble Father, nor any of our bounden Duties of Allegiance; the consideration, and the special care whereof, forced us to consult seriously, and to join in this sort: which thing, if we had not presently followed, not only your most Royal Person (whom Almighty God long preserve) but this your whole Estate, being already much touched, and in great towardness of ruin, was most like to come, in short time, to most imminent danger and peril; the Causes whereof, as we do all well know, and can prove to have proceeded from the said Duke. So if we should not earnestly provide for the same, we should not be able to answer to your Majesty hereafter for not doing our Duties therein; therefore do we nothing doubt, but your Majesty, of your great clemency and good nature, will not think that all and every of us, being the whole state of your Privy-Council, one or two excepted, should be led in these things by private Affections, or would presume to write to your Majesty, that whereof we were not most assured; and much more, we trust that your Highness, of your goodness, will, without any jealousie or suspition, think that most expedient, both for your own most Royal Person, and all your Subjects, that by the Body of your Council may be thought expedient; to whom, and to no one Man, your Highness most grave Father, appointed by his last Will and Testament, the Care of your Majesty,

and all your most weighty Affairs. We cannot therefore but think our selves much wronged, that your said most Royal Person is in this sort by the Duke only detained and shut up from us, to all our great heaviness, and the great fear of all other your Majesty's true Subjects, and wonder of all the World; sooner may one Man intend ill, than a multitude of us, who we take God to witness to be a thousand times more careful of Your Highness surety, than for all our own Lives. We trust also, that of Your Majesty's good Nature, You will not think that wilfulness, which Your whole Council doth, or shall agree upon, for Your Majesty's Surety and Benefit; where the more agreeable we be, the better Opinion we trust your Majesty will conceive of us and our doings. It comforteth us much to see the great appearance of Your Majesty's natural clemency, even in these your young Years; and the assured hope which we have thereof, encourageth us to be perswaded, that You both do, and will conceive good Opinion of us and all our doings; and that Your Majesty is, and so will continue, our gracious good Lord, with whom (as we trust) we never deserve willingly to be called in the standing of any Judgment with Your Majesty.

For the end of this Matter, touching the Duke of Somerset, if he have that respect to Your Majesty's Surety that he pretendeth; if he have that consideration of his Duty to God that his Promise and Oath requireth; if he have that remembrance of the performance of Your Majesty's Father's Will, that to the effect of a good Executor appertaineth; if he have the reverence to Your Law that a good Subject ought to have, Let him first quietly suffer us, Your Majesty's most humble Servants, and true Counsellors, to be restored to Your Majesty's presence; let him, as becometh a true Subject, submit himself to Your Majesty's Council, and the order of Your Highness Laws; let the Forces assembled be sent away, and then may we do our Duties, in giving our attendance upon Your Majesty; and after consult there with Your Majesty more freely, for such order as may be thought most meet for Your Grace's Surety: By these means Your Majesty's Subjects may be at quiet, and all occasions of stir taken away. And if the said Duke refuse to agree hereunto, we must think him to remain

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in his naughty and detestable determination. The Protectorship and Governance of your most Royal Person, was not granted him by your Father's Will, but only by agreement, first amongst us the Executors, and after of others. Those titles and special Trust was committed to him during Your Majesty's Pleasure; and upon condition he should do all things by advice of Your Council. Which condition, because he hath so many times broken, and notwithstanding the often speaking to, without all hope of amendment, we think him most unworthy those Honours or Trust. Other particular things, too many and too long to be written to your Majesty at this time, may at our next access to Your Royal Presence, be more particularly opened, consulted upon, and moderated, for the conservation of Your Majesty's Honour, Surety, and good Quiet of Your Realms and Dominions, as may be thought most expedient.

NUMBER XLIV.

Letters from the Lords at London, to the Arch-bishop of Canterbury and Sir William Paget, &c.

Ex Libro Concilii.

My Lords, after our most hearty Commendations, we have received your Letters by Mr. Hobbey, and heard such Credence as he declared on the King's Majesty's and your behalfs unto us. The Answers whereunto, because they may at more length appear to you both, by our Letters to the King's Majesty, and by report also of the said Mr. Hobbey, we forbear to repeat here again; most heartily praying, and requiring your Lordships, and every of you; and nevertheless charging and commanding you, in the King's Majesty's Name, to have a continual earnest watch, respect and care, to the surety of the King's Majesty, our natural and most gracious Soveraign Lord's Person; and that he be not removed from his Majesty's Castle of Windsor, as you tender your Duties to Almighty God and his Majesty, and as you will answer for the contrary at your uttermost perils. We are moved to call earnestly upon you

herein, not without great cause, and amongst many others, we cannot but remember unto you, That it appeareth very strange unto us, and a great wonder unto all true Subjects, that you will either assist or suffer his Majesty's most Royal Person to remain in the Guard of the Duke of Somerset's Men, sequestered from his own old sworn Servants. It seemeth strange, that in his Majesty's own House, Strangers should be armed with his Majesty's own Armour, and be nearest about his Highness Person; and those to whom the ordinary Charge is committed, sequestred away, so as they may not attend according to their sworn Duties. If any ill come hereof, you can consider to whom it must be imputed once; the Example is very strange and perilous. And now, my Lords, if you tender the preservation of his Majesty, and the State, join with us to that end: we have written to the King's Majesty, by which way things may soon be quietly and moderately compounded. In the doing whereof, we mind to do none otherwise than we would be done to, and that with as much moderation and favour as honourably we may. We trust none of you have just cause to note any one of us, and much less all of such cruelty, as you so many times make mention of. One thing in your Letters we marvel much at, which is that you write, that you know more than we know. If the Matters come to your knowledg, and hidden from us, be of such weight as you seem to pretend; or if they touch, or may touch his Majesty or the State, we think you do not as you ought, in that you have not disclosed the same unto us, being the whole State of the Council. And thus praying God to send you the Grace to do that may tend to the surety of the King's Majesty's Person, and tranquility of the Realm, we bid you heartily farewel, &c.

NUMBER XLV.

An Answer to the former Letter.

An Original.

It may like your good Lordships, with our most hearty Commendations, to understand, That this morning Sir Phi- Ex Libro Concilii.

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lip Hobbey hath, according to the Charge given him by your Lordships, presented your Letters to the King's Majesty, in the presence of us, and all the rest of his Majesty's good Servants here, which was there read openly, and also the others to them of the Chamber, and of the Houshold, much to their Comforts, and ours also; and according to the Tenours of the same, we will not fail to endeavour our selves accordingly.

Now touching the marvel of your Lordships, both of that we would suffer the Duke of Somerset's Men to guard the King's Majesty's Person; and also of our often repeating this word *Cruelty;* although we doubt not but that your Lordships have been thoroughly informed of our Estates here, and upon what occasion the one hath been suffered, and the other proceeded; yet at our convening together, (which may be when and where pleaseth you) we will, and are able to make your Lordships such an account, as wherewith we doubt not you will be satisfied, if you think good to require it of us. And for because this Bearer, Master Hobbey, can particularly inform your Lordships of the whole discourse of all things here, we remit the report of all other things to him, saving that we desire to be advertised, with as much speed as you shall think good, whether the King's Majesty shall come forthwith thither, or remain still here; and that some of your Lordships would take pains to come hither forthwith. For the which purpose, I the Comptroller, will cause three of the best Chambers in the great Court to be hanged and made ready. Thus thanking God that all things be so well acquieted, we commit your Lordships to his tuition.

From Windsor, the 10*th of Octob.* 1549.

Your Lordships assured loving Friends,

T. Cant. William Paget. T. Smith.

NUMBER XLVI.

Articles objected to the Duke of Somerset.

1. That he took upon him the Office of Protector, upon express condition, That he should do nothing in the King's

Affairs, but by assent of the late King's Executors, or the greatest part of them.

2. That contrary to this condition, he did hinder Justice, and subvert Laws, of his own Authority, as well by Letters, as by other Command.

3. That he caused divers Persons Arrested and Imprisoned for Treason, Murder, Man-slaughter, and Felony, to be discharged; against the Laws and Statutes of the Realm.

4. That he appointed Lieutenants for Armies, and other Offices for the weighty Affairs of the King, under his own Writing and Seal.

5. That he communed with Ambassadors of other Realms alone, of the weighty Matters of the Realm.

6. That he would taunt and reprove divers of the King's most honourable Councellors, for declaring their Advice in the King's weighty Affairs against his Opinion; sometimes telling them that they were not worthy to sit in Council; and sometimes, that he need not to open weighty Matters to them; and that if they were not agreeable to his Opinion, he would discharge them.

7. That against Law he held a Court of Request in his House; and did enforce divers to answer there for their Freehold and Goods, and did determine of the same.

8. That being no Officer, without the advice of the Council, or most part of them, he did dispose Offices of the King's Gift for Mony; grant Leases, and Wards, and Presentations of Benefices pertaining to the King, gave Bishopricks, and made sales of the King's Lands.

9. That he commanded Alchimie, and Multiplication to be practised, thereby to abase the King's Coin.

10. That divers times he openly said, That the Nobility and Gentry were the only cause of Dearth; whereupon the People rose to reform Matters of themselves.

11. That against the mind of the whole Council, he caused Proclamation to be made concerning Inclosures; whereupon the People made divers Insurrections, and destroyed many of the King's Subjects.

12. That he sent forth a Commission, with Articles annexed, concerning Inclosures, Commons, High-ways, Cottages, and such-like Matters, giving the Commissioners

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authority to hear and determine those causes, whereby the Laws and Statutes of the Realm were subverted, and much Rebellion raised.

13. That he suffered Rebels to assemble and lie armed in Camp, against the Nobility and Gentry of the Realm, without speedy repressing of them.

14. That he did comfort and encourage divers Rebels, by giving them Money, and by promising them Fees, Rewards, and Services.

15. That he caused a Proclamation to be made against Law, and in favour of the Rebels, that none of them should be vexed or sued by any, for their Offences in their Rebellion.

16. That in time of Rebellion, he said, That he liked well the Actions of the Rebels; and that the Avarice of Gentlemen gave occasion for the People to rise; and that it was better for them to die, than to perish for want.

17. That he said, The Lords of the Parliament were loath to reform Inclosures, and other things, therefore the People had a good cause to reform them themselves.

18. That after declaration of the Defaults of Bulloign, and the Pieces there, by such as did survey them, he would never amend the same.

19. That he would not suffer the King's Pieces of Newhaven, and Blackness, to be furnished with Men and Provision; albeit he was advertised of the Defaults, and advised thereto by the King's Council; whereby the French King was emboldned to attempt upon them.

20. That he would neither give Authority, nor suffer Noblemen and Gentlemen to suppress Rebels in time convenient; but wrote to them to speak the Rebels fair, and use them gently.

21. That upon the 5th of October the present Year, at Hampton-Court, for defence of his own private Causes, he procured seditious Bills to be written in counterfeit Hands, and secretly to be dispersed into divers parts of the Realm; beginning thus, Good People; intending thereby to raise the King's Subjects to Rebellion and open War.

22. That the King's Privy-Council did consult at London to come to him, and move him to reform his Government; but he hearing of their Assembly, declared, by his Let-

ters in divers places, that they were high Traitors to the King.

23. That he declared untruly, as well to the King as to other young Lords attending his Person, That the Lords at London intended to destroy the King; and desired the King never to forget, but to revenge it; and desired the young Lords to put the King in remembrance thereof; with intent to make Sedition and Discord between the King and his Nobles.

24. That at divers times and places, he said, The Lords of the Council at London intended to kill me; but if I die, the King shall die; and if they famish me, they shall famish him.

25. That of his own head he removed the King so suddenly from Hampton-Court to Windsor, without any provision there made, that he was thereby not only in great fear, but cast thereby into a dangerous Disease.

26. That by his Letters, he caused the King's People to assemble in great numbers in Armour, after the manner of War, to his Aid and Defence.

27. That he caused his Servants and Friends at Hampton-Court and Windsor, to be apparelled in the King's Armour, when the King's Servants and Guards went unarmed.

28. That he intended to fly to Gernsey or Wales, and laid Post-horses and Men, and a Boat to that purpose.

NUMBER XLVII.

A Letter written by the Council to the Bishops, to assure them, That the King intended to go forward in the Reformation.

By the King.

RIGHT Reverend Father in God, Right trusty and well-beloved, we greet you well. Whereas the Book entituled, "The Book of Common Prayers, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of England," was

Regist. Cran. Fol. 56.

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agreed upon, and set forth by Act of Parliament: and by the same Act commanded to be used of all Persons within this our Realm. Yet nevertheless we are informed, that divers unquiet and evil-disposed Persons, sithence the apprehension of the Duke of Somerset, have noised and bruited abroad, That they should have again their old Latin Service, their Conjured Bread and Water, with such like vain and superfluous Ceremonies, as though the setting forth of the said Book had been the only Act of the said Duke. We therefore, by the advice of the Body and State of our Privy-Council, not only considering the said Book to be our Act, and the Act of the whole State of our Realm assembled together in Parliament, but also the same to be grounded upon the Holy Scripture, agreeable to the Order of the Primitive Church, and much to the re-edifying of our Subjects, to put away all such vain expectation, of having the Publick Service, the Administration of the Sacraments, and other Rites and Ceremonies again in the Latin Tongue, which were but a preferment of Ignorance to Knowledg, and Darkness to Light, and a preparation to bring in Papistry and Superstition again: have thought good, by the Advice aforesaid, to require, and nevertheless straitly do command and charge you, That immediately upon the receipt hereof, you do command the Dean and Prebendaries of your Cathedral Church; the Parsons, Vicar, or Curat, and Church-wardens of every Parish, within your Diocess, to bring and to deliver unto you, or your Deputy, any of them for their Church or Parish, at such convenient place as you shall appoint, all Antiphonals, Missals, Graylles, Processionals, Manuels, Legends, Pies, Portasies, Journals, and Ordinals, after the use of Sarum, Lincoln, York, or any other private use: And all other Books of Service, the keeping whereof should be a lett to the using of the said Book of Common Prayers; and that you take the same Books into your hands, or into the hands of your Deputy, and them so to deface and abolish, that they never after may serve, either to any such use as they were provided for, or be at any time a lett to that Godly and uniform Order, which by a common Consent is now set forth. And if you shall find any Person stubborn or disobedient in not bringing in the said Books

according to the tenour of these our Letters, that then ye commit the said Person to Ward, unto such time as you have certified us of his misbehaviour. And we will and command you, that you also search, or cause search to be made from time to time, whether any Book be withdrawn or hid, contrary to the tenour of these our Letters, and the same Book to receive into your Hands, and to use all in these our Letters we have appointed. And further, whereas it is come unto our knowledg, that divers froward and obstinate Persons do refuse to pay towards the finding of Bread and Wine for the Holy Communion, according to the Order prescribed in the said Book, by reason whereof the Holy Communion is many times omitted upon the Sunday. These are to will and command you to convent such obstinate Persons before you, and then to admonish and command to keep the Order prescribed in the said Book; and if any shall refuse so to do, to punish them by Suspension, Excommunication, or other Censures of the Church. Fail you not thus to do, as you will avoid our Displeasure.

Westminst. Decemb. 25. *Regni tertio.*

Thom. Cantuarien.	J. Russel.
Rich. Chanc.	H. Dorset.
Will. St. John.	W. Northampton.

NUMBER XLVIII.

Cardinal Wolsey's Letters to Rome, for procuring the Popedom to himself, upon Pope Adrian's death.

My Lord of Bath, Mr. Secretary, and Mr. Hannibal, I commend me unto you in my right hearty manner; letting you wit, That by Letters lately sent unto me from you my Lord of Bath, and Mr. Hannibal, dated at Rome the 14th day of September. Which Letters I incontinently shewed unto the King's Grace his Highness. And I have been advertised, to our great discomfort, That the said 14th day, it pleased Almighty God to call the Pope's Holiness

Ex MS. Col. Cor. C. Cant.

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unto his Infinite Mercy, whose Soul Jesu pardon. News certainly unto the King's Grace and to me right heavy, and for the universal weal or quiet of Christendom, (whereunto his Holiness, like a devout and virtuous Father of Holy Church was very studious) much displeasant and contrarious; Nevertheless, conforming our selves to the Pleasure of Almighty God, to whose Calling we all must be obedient; the Mind and Intention of the King's Highness, and of me both, is to put some helps and furtherances, as much as conveniently may be, that such a Successor unto him may now, by the Holy College of Cardinals, be named and elected, as may, with God's Grace, perform, atchieve, and fulfil the good and vertuous Purposes and Intents, concerning the Pacification of Christendom; whereunto our said late Holy Father, as much as the brevity of the time did suffer, was, as it should seem, minded and inclined; which thing, how necessary it is to the state of Christ's Religion, now daily more and more declining, it is facil and easie to be consider'd; and surely amongst other Christian Princes, there is none which as ye heretofore have perfectly understood, that to this purpose more dedicated themselves to give Furtherance, Advice, and Counsel, than the Emperor and the King's Grace, who as well before the time of the last Vacation, as sithence, by Mouth and by Letters, with Report of Ambassadors and otherwise, had many sundry Conferences, Communications, and Devices, in that behalf. In which it hath pleased them, far above my merits or deserts, of their goodness, to think, judg, and esteem me to be meet and able for to aspire unto that Dignity; persuading, exhorting, and desiring me, that whensoever opportunity should be given, I should hearken to their Advice, Counsel, and Opinion in that behalf; and offering unto me, to interpone their Authorities, Helps, and Furtherances therein to the uttermost. In comprobation whereof, albeit the Emperor, now being far distant from these Parts, could not, nor might in so brief time, give unto the King's Grace, new or fresh confirmation of his Purpose, Desire, and Intent herein: Yet nevertheless my Lady Margaret, knowing the Inclination of his mind in this same, hath, by a long discourse made unto me semblable Exhortation; offering, as well on the Emperor's

behalf, as on her own, that as much shall by them be done, to the furtherance thereof, as may be possible. Besides this, both by your Letters, and also by particular most loving Letters of the Cardinal's de Medicis, Sanctorum Quatuor and Campegius, with credence show'd unto me on their behalf, by their Folks here resident, I perceive their good and fast minds, which they, and divers other their Friends owe unto me in that matter. And finally, the King's Highness doth not cease, by all the gracious and comfortable means possible to insist, that I, for manifold, notable, urgent, and great respects, in any wise shall consent that his Grace and the Emperor do set forth the thing with their best manner. The Circumstances of whose most entire, and most firm mind thereunto, with their bounteous, godly, and beneficial Offers for the Weal of Christendom, which his Grace maketh to me herein, is too long to rehearse. For which Causes, albeit I know my self far unmeet and unable to so high a Dignity, minding rather to live and die with his Grace in this his Realm, doing Honour, Service, Good or Pleasure to the same, than now (mine old days approaching) to enter into new things; yet nevertheless, for the great zeal and perfect mind which I have to the exaltation of the Christian Faith; the honour, weal, and surety of the King's Grace, and the Emperor, and to do my Duty both to Almighty God and to the World, I referring every thing to God's disposition and pleasure, shall not pretermit to declare unto you such things, as the King's Highness hath specially willed me to signify unto you, on his Grace's behalf, who most effectually willeth and desireth you to set forth the same, omitting nothing that may be to the furtherance thereof, as his special trust is in you.

First, Ye shall understand, that the mind, and entire desire of his Highness, above all earthly things is, That I should attain to the said Dignity, having his perfect and firm hope, that of the same shall ensue, and that in brief time, a general and universal Repose, Tranquillity, and Quietness in Christendom; and as great Renown, Honour, Profit, and Reputation to this Realm as ever was; besides the singular comfort and rejoice that the King's Grace, with all his Friends and Subjects should take thereof; who

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might be well assured thereby, to compone and order their great Causes and Affairs, to their high benefit, Commodity, and most Advantage. For this, and other great and urgent Causes, the Pleasure of his Highness is, That like-as ye my Lord of Bath, and Mr. Hannibal, have right prudently and discreetly begun: so ye all, or as many of you as be present in the Court of Rome, and continue your Practices, Overtures, Motions and Labours, to bring and conduce this the King's inward Desire to perfect end and effect.

And because it is not to be doubted, but that before the receipt of these my Letters, ye having former Instructions, shall have far entred your Devices in this Matter, wherein the King's Grace trusteth ye do lose no time or opportunity that possibly may be had; I shall therefore, briefly and compendiously touch such these things, as the King's Highness would ye should substantially note in this behalf.

One is, That albeit ye both before, and also now, know the King's mind and desire herein, as is aforesaid, taking that for your Foundation; yet nevertheless, forasmuch as it appeareth by your said Letters, and otherwise, that the Cardinal de Medicis, whose preferment (if this may not be had) both the King's Grace and I tendereth above all other, mindeth to experiment what may be done for himself, great policy and dexterity is in your Labours and Communications to be used, so that ye may first, by great ensearch and enquiry, perfectly understand, as nigh as may be, the Disposition, Mind, Affection, and Inclination, as well of the said Cardinal de Medicis, as of all the residue, if it be possible; which thing, well known, well ponder'd and consider'd, ye shall thereby have a great light to the residue of your Business, wherein always ye must so order your selves, that the Matter appearing unto you much doubtful and uncertain, your particular practices (the desired Intent peradventure failing) shall not be cause of displeasure or unkindness to be noted by any that may be elected; and for your introduction herein, the King's Grace sendeth unto you at this time two Commissions under his Great Seal, the one couched under general words, without making mention of any particular Person; and in the other, his

Highness hath made mention of me by special Name: Besides that, ye shall receive herewith two Letters from his Grace to the College of Cardinals, with the Copies of the same; the one in special recommendation of me, and the other in favour of the Cardinal de Medicis; beside such other particular Letters in my recommendation to certain Cardinals, and other, as by the Copies of them herewith enclosed ye shall now perceive. After the receipt thereof, if the Cardinals before that time shall not be entred into the Conclave, ye taking your Commodity, as by your Wisdom shall be thought most expedient, shall deliver unto the Cardinal de Medicis, the King's Letters, and mine to him addressed, shewing unto him, with as good words and manner as ye can, that for his great Virtue, Wisdom, Experience, and other commendable Merits, with the entire love and favour which the King's Grace and I bear unto him, thinking and reputing him most meet and able to aspire unto the Papal Dignity before all other. Ye have Commandment, Commission, and Instruction, specially and most tenderly, to recommend him unto the whole College of Cardinals, having also the King's and my Letters to them in his favour; upon which Declaration ye shall perceive his Answer to be made unto you in that behalf; whereupon, and by knowledg of the Disposition of the residue, ye may perceive how to govern your selves in the delivery of the rest of your said Letters; for in case it may evidently appear unto you, that any of the Cardinals, to whom the King's Letters be directed, have firmly establish'd their minds upon the said Cardinal de Medicis, the more circumspection is to be used with any such in the delivery to him of the King's Letters, and overture of the secretness of your minds touching me; considering that if the King's Intent might in no wise take effect for me, his Grace would, before all other, advance and further the said Cardinal de Medicis. Nevertheless, if either by his Answer to be made unto you, or by other good knowledg, ye shall perceive that he hath so many enemies herein, that of likelihood he cannot attain the same, ye may be the more bold to feel his mind how he is inclin'd towards me; saying, as indeed the King's Grace hath written unto him, That in case he should fail thereof, the King's Highness would in-

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sist, as much as to his Grace were possible, for me; which ye may say were in manner one thing, considering that both the Cardinal de Medicis and I bear one mind, zeal, and study, to the Weal and Quiet of Christendom, the Increase and Surety of Italy, the Benefit and Advancement of the Emperor's and the King's Majesty's Causes; and I being Pope, he in a manner (whom I above all Men love, trust, and esteem) were Pope, being sure to have every thing according to his mind and desire, and as much Honour to be put unto him, his Friends and Family, as might be devised in such wise: That by these and other good words and demonstrations, ye may make him sure, as I think he be, that failing for himself, he with all his Friends do their best for me; and seeing no likelihood for him, ye may then right-well proceed to your particular labour and practices for me, delivering the King's Letters, both to the College of Cardinals, and to the other, apart, as ye shall see the case then to require; and solliciting them, by secret labours, alleadging and declaring unto them my poor Qualities, and how I having so great experience of the Causes of Christendom, with the entire Favour which the Emperor and the King's Grace bear unto me; the knowledg also, and deep Acquaintance of other Princes, and of their great Affairs; the studious mind that I have ever been in, both to the Surety and Weal of Italy, and also to the Quiet and Tranquility of Christendom; not lacking, thanked be God, either Substance or Liberality to look largely upon my Friends; besides the sundry great Promotions, which by election of me should be vacant, to be disposed unto such of the said Cardinals, as by their true and fast Friendship had deserved the same; the loving Familiarity also which they should find in me; and that of my Nature I am not in great disposed to rigour or austereness, but can be contented, thanked be God, frankly, pleasantly, and courteously, to participate, dispose, and bestow, such things as I have, or shall come to my disposition, not having any such Faction, Family, or Kinsman, to whom I might shew any partiality in bestowing the Promotions and Goods of the Church; and which is highest to be regarded, that is likely and in manner sure, that by my means, not only Italy shall be put in perfect surety for ever, but also a final rest,

peace, and quiet, now most necessary established betwixt all Christian Princes; whereupon the greatest and most notable Expedition might be made against the Infidels that hath been heard of many Years. For the King's Highness in that case would be contented, and hath fully promised, God willing, to come in Person, when God shall send time, unto Rome; whither also I should not doubt to bring many more of the Christian Princes, being determined, if God should send me such Grace, to expone mine own Person in God's Quarrel; by mean of which my presence many things should be stated, that for Superiority and otherwise, in times past, hath been occasion of disagreement amongst Princes; Albeit peradventure the greatest respect shall not now be had hereunto, nor this be the best Elective to win the Cardinals Favour; wherein you must therefore use your self by your wisdoms, as you shall see the time, season, and care to require; assuring them, for the removing of the doubt in changing of the See, or not speedy repair thither; that after the Election once passed and notified to me, I would not fail, by God's Grace, within three months to be in Rome; there, and in the parts thereabout, to remain during my Life, whereof ye may make faithful assurance. By these, and other good means and promises on the King's behalf of large Rewards, which his Highness referreth to your discretion, and is contented to perform that which ye do therein; It is not to be doubted but that you shall obtain the Favours of many of them; so as if respect may be had to the Honour of the See Apostolic, and the Surety of Italy, the Tranquility of Christendom, the Defence of the same against the Infidels, the Exaltation of the Faith, the Persecution of Christ's Enemies, the Increase and Weal of the College of Cardinals, with their Advancement and Promotion; gentle, frank, and liberal entertainment of them, and generally to the benefit of all Holy Church. The King's Grace supposeth his mind and desire herein, with your good means, diligence, and sollicitations, is not unlike to take good effect; wherein, for the more authority, and better conducing of your purpose, the pleasure of his Grace is, That you join with the Emperor's Ambassadors, as far as you may see and perceive them to favour this the King's Intent, like-as his Grace

PART II.

thinketh, that according to the often Conferences, Communications, Promises, and Exhortations made by the Emperor to me in this behalf, and according to my said Lady Margaret's desire or offer, they have commandment to do. In the politick handling of all which Matters, the King's Highness putteth in you his special trust and confidence, so to order your self in the Premises, as you shall perceive to accord with the inward desire of his Grace, and the state and disposition of the thing there; for which purpose his Grace hath furnished you at this time, jointly or severally, with two sundry Commissions, the one general for me, and in my favour, by the which you have ample Authority to bind and promise, on the King's behalf, as well gift of Promotions, as also as large sums of Mony to as many, and such as you shall think convenient; and as sure ye may be, whatsoever ye shall promise, bind his Grace, and do in that behalf, his Highness will inviolably observe, keep and perform, the other special, as afore Letters to the College of two effects, the one for the Cardinal de Medicis, and the other for me, with other particular Letters in my favour; all which his pleasure is, That you shall use in manner and form aforesaid; that is to say, If you shall perceive the Affair of the Cardinal de Medicis to be in such perfect train, that he is like to have the same Dignity, ye then proceed to that which may be his furtherance, using nevertheless your particular labour for me, if you think it may do good, after such sort as ye shall not conceive any ingratitude or unkindness therein. And if you may see that the said Cardinal de Medicis be not in such great likelihood thereof; then considering, that as the King's Grace, and I think verily he will do his best for me, ye shall effectually set forth your practices for attaining and winning as many Friends for me as possible may be, delivering your Letters for the Intent, as you shall see cause. Wherein you being now furnished for both Purposes, and also having one of the Commissions general and indifferent, without any Person therein specially recommended, things be to be done or omitted, as you shall know to stand with the state or commodity of the Affairs there, which with the Ground of the King's Mind to you now declared, shall be your best and perfect Instruction; and as you shall do or know

herein, so the King's Grace desireth you often and speedily to advertise me, by your Letters, having no doubt but that his Highness will see your travels, diligence, and pains in this behalf, so to be considered, as you shall have cause to think the same well employed and bestowed. BOOK I.

And my Lord of Bath, as you do know well, because Mr. Pace, at the time of the last Vacation, was sent purposely from hence with Commission and Instruction for that Matter; the King, and I, supposing that upon knowledg of this news, he being at Milan, would incontinently repair unto Rome; hath therefore made the foresaid Commissions, and also this Letter to be directed unto you, jointly and severally willing you, in such substantial and discreet wise to proceed in that Matter, not forbearing any thing that may be to the furtherance thereof, as his Grace, and my special Trust, is in you: And thus most heartily fare you well. At my Mannor of Hampton-Court, the 4th day of October.

The rest is the Cardinal's own Hand.

My Lord of Bath, the King hath willed me to write unto you, That his Grace hath a marvellous Opinion of you; and you knowing his mind as you do, his Highness doubteth not but this Matter shall be by your Policy set forth in such wise, as that the same may come to the desired effect, not sparing any reasonable Offers, which is a thing, that amongst so many needy Persons is more regarded, than percase the Qualities of the Person; ye be wise, and ye wot what I mean; trust your self best, and be not seduced by fair words, and specially of those which (say what they will) desire more their own preferment than mine. Howbeit, great dexterity is to be used; and the King thinketh that all the Imperials shall be clearly with you, if Faith be in the Emperor. The young Men, which for the most part being needy, will give good ears to fair Offers, which shall be undoubtedly performed; the King willeth you neither to spare his Authority, or his good Mony, or Substance. You may be assured, whatsoever you promise shall be performed; and our Lord send you good speed.

Your loving Friend,

T. Cardinalis Eborac.

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NUMBER XLIX.

A Memorial given by the King's Majesty, with the Advice of his Highness Council, to the Lord Russel Lord Privy-Seal, the Lord Paget of Beaudesert, Sir William Petre Kt. and one of his Highness two Principal Secretaries, and Sir John Mason Kt. his Majesty's Secretary for the French Tongue; being sent at this present in Commission, to treat and conclude upon a Peace, with certain Commissioners sent from the French King at this time for the same purpose.

An Original.

EDWARD R.

Cotton Libr. Caligula. E. 1.

FIRST, As touching the Place of their Meeting, the same to be at Calais or Bulloign, if it may be so brought to pass; otherwise to be at such convenient Place, either within our Dominion, or the French; or sometime in the one, and sometime the other, as may be best agreed upon. In the appointing whereof, we would no Ceremony to be so much sticked upon, as the same should be any occasion of hindrance to the good success looked for at this meeting.

Secondly, If the French Commissioners shall require Bulloign, with the Members; and all such Grounds and Lands as was of late conquered by our late Father, of most noble memory, to be restored to the French King, we be pleased our said Commissioners shall on our Name agree and assent thereunto; so as the said French Commissioners do, and will likewise covenant and agree, in the Name of the said French King, to any of our Requests hereafter ensuing.

First, Our said Commissioners shall demand, in recompence for Bulloign, and the Members and Grounds as aforesaid, that the Treaties last made, between our said Father of famous Memory, and the Realm of Scotland, may in all things be performed; and the Person of the Young Scotch Queen delivered to us, to the intent the Marriage between us and her may be performed. They shall also demand, that the Fortifications at Newhaven and Blackness may be utterly ruinated, and no Fortifications

made from hence-forth at any of those places. They shall also require the continuance of paiment of our perpetual Pension, and all the Debts due unto us, by force of any former Treaties, before the commencement of these last Wars. And this for the first degree, which if it may not be obtained, then for

The second Degree, we be pleased to accept for a Recompence, if they will covenant for performance of the said Treaties with Scotland, to deliver the Scotch Queen, and continue from henceforth the paiment of the perpetual Pension.

But if that shall also be refused, then for the third Degree, our said Commissioners shall require the continuance of paiment of our Pension, the Arrearages due by any former Treaties, between our said Father and the late French King; and that the Forts of Newhaven, Hambletue, and Blackness, may be utterly ruinated, and no new Fortifications commenced at any of the said Places hereafter.

And if this may not be obtained, then for the fourth and last Degree our Pleasure is, That our said Commissioners shall require the continuance of paiment of our said Pension, and all such Debts as were due unto our said late Father before the commencement of his last War.

In the debating and discoursing whereof, we will that our said Commissioners shall employ themselves to their uttermost, to make as good and honourable a Bargain for us, and to attain all or as much of the Premises as they may; remembring unto the French Commissioners, our great Charges sustained in these last Wars commenced by them, contrary to the former Treaties.

Touching the Place, Day, Time, and other Circumstances to be used, as well in the delivery of Bulloign, the Base Town, the Old Man, the Young Man, with the Ground, Territories, and Members, to the said Pieces, or any of them belonging; as also of paiment of such Sums of Mony as shall be agreed upon for the same; Our said Commissioners shall, by their good discretions, devise with the said French Commissioners, all such ways as they can or may think most for our Honour and Surety: And such Overtures or Discourses as shall be made by

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the said French Commissioners, touching the Premises, our said Commissioners shall advertise unto us or our Council.

And if any motion shall be made to have Scotland comprehended in this Peace, our said Commissioners shall say, That forasmuch as the Scots be common Enemies to us and the Emperor, we may not assent to the comprehension of them, without the Emperor's consent; or at the least, without such respect to our Treaties with the Emperor, and his Subjects, as the Amity between us requireth. And therefore if the Scots will covenant to stand to our Arbitrement and Judgment for all such Matters as be in difference between the said Emperor and them, we will be pleased that the Scots shall be comprehended; and one such Article, or of like effect, made for comprehension of them, as was made at the conclusion of the last Peace. And if the delivery, or razing of any Pieces, now by us possessed in Scotland, shall be required, we be pleased that our said Commissioners travelling first by all ways and means they may, to induce the other Commissioners to assent, that all the said Pieces, and the Lands by us now possessed, may remain to us, and our Heirs and Successors for ever, shall nevertheless, if that may not be received, assent in the end, that Borthwickcraig, Lauder, and Dunglass, shall be restored upon a convenient Recompence in Mony, so as the Forts of Roxburgh and Haymouth, with their Grounds adjoining, may be covenanted to remain to us and our Successors for ever.

If the French Commissioners shall make any motion of Treaty for Marriage, between us and the Lady Elizabeth, eldest Daughter to the French King; our said Commissioners excusing the present talk thereof, in respect of our young Years, and for such other Causes as they may think good, shall do all that they may to cut off that Talk: But if they shall be much pressed therein, in respect of such Overtures as have been made already, our Pleasure is, that our said Commissioners shall, by general words, entertain the talk of that Matter; and thereof, and of such other Matters as shall be proponed touching the same, advertise us or our Council.

In all the Treaty it must be remembred, to reserve and

have special regard to the preservation of our Treaties with the Emperor, and other our Friends.

And if it shall seem expedient to our said Commissioners, for the better expedition of our Affairs committed to their Charge, that a Surceance or Abstinence of Wars be granted, as well on our behalf, as on the behalf of the French King, we be pleased that our Right trusty, and right well-beloved Cousin, the Earl of Huntingdon, our Lieutenant General of that side, shall, by the advice of our said Commissioners, grant a Surceance or Abstinence for such time, and in such manner and sort, as by our said Commissioners shall be thought best, so as the like be also granted on the behalf of the said French King.

Finally, Our said Commissioners shall advertise us, or our Council attendant about our Person, from time to time, of their Proceedings; and further do as we or our Council shall appoint them, either by our Letters, or the Letters of our said Council accordingly.

T. Cant.
R. Rich, Canc.
W. Saint John.
H. Dorset.
W. Northampton.
J. Warwick.
Thomas Southampton.
Thom. Ely.
Cuth. Duresm.
T. Cheyne.
T. Wentworth.
Anthony Wingfield.
W. Herbert.
T. Darcy.
N. Wotton.
J. Baker.
Edward North.
Edward Montague.
Richard Southwell.

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NUMBER L.

Articles devised by the King's Majesty, with the Advice of his Highness Council, answering to certain Doubts moved in the Letters, bearing date the 27th of February last past, sent from his Majesty's Commissioners, being on the other side the Seas, for the Treaty of Peace.

An Original.

EDWARD R.

Cotton Libr. Caligula. E. 1.

FIRST, If the French Deputies require to have Roxburgh and Aymouth to be rendred unto the Scots, we will that our Commissioners shall, by all the best means they can devise, induce them to agree, that the said two places may and shall remain to us: And in case the French will not so be persuaded, but require still to have them rendred, Our pleasure is, That our Commissioners shall stand most stifly in the denial of it, so far forth, that they shall come to the breaking of that days talk, rather than to condescend unto it. And in case, that move not the French to relent of their Request, our Commissioners shall afterwards send to the French Deputies to meet, or to talk again, and then they shall say, That rather than such a good work of Peace should fail, they will grant to the razing and abandoning of both the said Pieces; with special Capitulation, that neither the Scots nor the French shall re-fortify, nor cause to be re-fortified, in neither of those two Places; with the like Covenant for our part, if the French Deputies do require it.

Item. We are pleased, that the Reservance of our Rights and Titles, mentioned in our former Articles sent to our said Commissioners, be in general words, so as severally general reservance be made, as well for our Rights and Titles as to Scotland, as for our Matters with France.

Item. We are pleased, that for such Sums of Mony as shall be agreed upon to be paied unto Us for the delivery of Bulloign, Our said Commissioners shall take Hostages

of the French, according to Our former Articles sent unto them in that behalf; the said Hostages to remain there, till the whole and last Sum so agreed upon be fully answered unto Us. And likewise in case the French Deputies will ask Hostages for the sure delivery of the Town of Bulloign, with the Members, Our said Commissioners may agree to the assigning of such Hostages as shall be thought sufficient for the same; which Hostages nevertheless shall not be bound to remain or continue there any longer, than till the said Town is delivered; but shall thereupon be suffered to return home at their Pleasure.

Item. Upon the Conclusion between our Commissioners, and the French Deputies, for the delivery of Bulloign, our pleasure is, That the term of the delivery of the same be appointed, as short as may be conveniently, having considerance to a reasonable respite for the removing and safe conveyance away of the Artillery, Munition, Armour, and Goods belonging to Us or our Subjects, either by Sea or by Land, as shall be thought most commodious: and that our Men, departing out of the Town in the Forenoon, the French shall abstain from entry into it till at three or four hours after, for avoiding the inconveniences which may chance upon the coupling of our Men with the French.

Item. Forasmuch as Our said Commissioners being upon the Place, can better consider any other thing not touched in the Premises, concerning the manner and fashion of the delivery of Bulloign, or retire of our Men, Artillery, and other things, other than we can do here, we are pleased to remit that to their wisdoms and discretions.

Item. As for Alderney and Sark, forasmuch as both those Places are Ours, reason would that the French should raze their Fortifications at Sark, and the Fortifications at Alderney, being lawfully done by Us upon our own Ground, to remain at our Arbitrement. That in case the French Deputies shall make no mention, neither of the one, nor of the other, We are pleased that our Commissioners shall also pass it over in silence; but if the French Deputies shall mention the same, and without the razing the Fortifications at Alderney, will not condescend to a Peace, We are pleased, our Commissioners shall conclude with them upon the razing and abandoning of the one and the other of the

PART II.

aforesaid Fortifications; standing first as much in denial of the French Deputies Demands herein, as they may.

T. Cant.	J. Warwick.
R. Rich, Chanc.	W. Northampton.
W. Wilts.	T. Ely.
T. Wentworth.	T. Cheyne.
A. Wingfield.	W. Herbert.
T. Darcy.	John Gage.
N. Wotton.	Edward North.
R. Sadler.	

NUMBER LI.

The King's Letters Patents to John a Lasco, and the German Congregation.

Rot. pat. 4to. Reg. part. 5.

EDWARDUS Sextus Dei gratia Angliæ, Franciæ, Hiberniæ Rex, Fidei Defensor, et in Terra Ecclesiæ Anglicanæ et Hibernicæ supremum sub Christo Caput, omnibus ad quos præsentes literæ pervenerint salutem. Cum magnæ quædam et graves considerationes nos ad præsens specialiter impulerunt, tum etiam cogitantes illud, quanto studio et charitate Christianos Principes in Sacrosanctum Dei Evangelium et Religionem Apostolicam ab ipso Christo inchoatam, institutam et traditam, animatos et propensos esse conveniat, sine qua haud dubie politia et civile Regnum nec consistere diu, neq; nomen suum tueri potest, nisi principes, cæteriq; præpotentes viri, quos Deus ad Regnorum gubernacula sedere voluit, id in primis operam dent, ut per totum Reipub. Corpus, casta sinceraq; Religio, diffundatur, et Ecclesia in vere Christianis et Apostolicis opinionibus et ritibus instituta, atq; adulta per sanctos ac carni et mundo mortuos ministros conservetur: pro eo quod Christiani Principis officium statuimus, inter alias suas gravissimas de Regno suo bene splendideq; administrando cogitationes, etiam Religioni et Religionis causa calamitate fractis et afflictis exulibus consulere. Sciatis, quod non solum præmissa contemplantes et Ecclesiam a Papatus Tyrannide per nos vindicatam in pristina libertate

conservare cupientes: verum etiam exulum ac peregrinorum conditionem miserantes, qui jam bonis temporibus in Regno nostro Angliæ commorati sunt voluntario exilio, Religionis et Ecclesiæ causa mulctati: quia hospites et exteros homines propter Christi Evangelium ex Patria sua profligatos et ejectos, et in Regnum nostrum profugos, præsidiis ad vitam degendam necessariis in Regno nostro egere, non dignum esse neq; Christiano homine, neq; principis magnificentia duximus, cujus liberalitas nullo modo in tali rerum statu restricta, clausave esse debet. Ac quoniam multi Germanæ nationis homines, ac alii peregrini qui confluxerunt, et in dies singulos confluunt in Regnum nostrum Angliæ, ex Germania et aliis remotioribus partibus, in quibus Papatus dominatur, Evangelii libertas labefactari et premi cæpta est, non habent certam sedem et locum in Regno nostro ubi conventus suos celebrare valeant, ubi inter suæ gentis et moderni idiomatis homines Religionis negotia et res Ecclesiasticas pro Patriæ ritu et more intelligenter obire et tractare possint: idcirco de gratia nostra speciali, ac ex certa scientia et mero motu nostris, nec non de avisamento Concilii nostri volumus, concedimus et ordinamus quod de cætero sit et erit unum templum, sive sacra ædes in Civitate nostra Londinensi, quod vel quæ vocabitur templum Domini Jesu, ubi Congregatio et conventus Germanorum et aliorum peregrinorum fieri et celebrari possit, ea intentione et proposito, ut a Ministris Ecclesiæ Germanorum aliorumq; peregrinorum Sacrosancti Evangelii incorrupta interpretatio, Sacramentorum juxta Verbum Dei et Apostolicam observationem administratio fiat. Ac Templum illud, sive Sacram ædem illam de uno Superintendente et quatuor verbi ministris erigimus, creamus, ordinamus et fundamus per præsentes. Et quod idem Superintendens et ministri in re et nomine sint et erunt unum Corpus corporatum et politicum, de se per nomen Superintendentis et Ministrorum Ecclesiæ Germanorum et aliorum peregrinorum ex fundatione Regis Edwardi Sexti in Civitate Londinensi per præsentes incorporamus: ac corpus corporatum et politicum per idem nomen realiter et ad plenum creamus, erigimus, ordinamus, facimus et constituimus per præsentes: et quod successionem habeant.

PART II.

Et ulterius de gratia nostra speciali, ac ex certa scientia et mero motu nostris, necnon de avisamento Concilii nostri dedimus et concessimus, ac per præsentes damus et concedimus præfato Superintendenti et Ministris Ecclesiæ Germanorum et aliorum peregrinorum in Civitate Londinensi, totum illud templum sive Ecclesiam nuperfratrum Augustinensium in Civitate nostra Londinensi, ac totam terram, fundum et solum Ecclesiæ prædictæ, exceptis toto choro dictæ Ecclesiæ, terris fundo et solo ejusdem habendum et gaudendum, dictum Templum sive Ecclesiam ac cætera præmissa, exceptis præexceptis, præfatis Superintendenti et Ministris et Successoribus suis, tenendum de nobis, hæredibus et successoribus nostris in puram et liberam elyemosinam.

Damus ulterius de avisamento prædicto, ac ex certa scientia et mero motu nostris prædictis per præsentes concedimus, præfatis Superintendenti et Ministris et successoribus suis plenam facultatem, potestatem et autoritatem ampliandi et majorem faciendi numerum ministrorum et nominandi et appunctuandi de tempore in tempus, tales et hujusmodi subministros, ad serviendum in Templo prædicto, quales præfatis Superintendenti et Ministris necessarium visum fuerit. Et quidem hæc omnia juxta beneplacitum regium.

Volumus præterea quod Joannes a Lasco natione Polonus, homo propter integritatem et innocentiam vitæ, ac morum et singularem eruditionem valde cælebris, sit primus et modernus Superintendens dictæ Ecclesiæ, et quod Gualterus Deloenus, Martinus Flandrus, Franciscus Riverius, Richardus Gallus, sint quatuor primi et moderni Ministri. Damus præterea et concedimus præfatis Superintendenti et Ministris et successoribus suis facultatem, autoritatem et licentiam, post mortem vel vacationem alicujus Ministri prædictorum, de tempore in tempus eligendi, nominandi et surrogandi alium, personam habilem et idoneam in locum suum; ita tamen quod persona sic nominatus et electus præsentetur et sistatur coram nobis, hæredibus vel successoribus nostris, et per nos, hæredes vel successores nostros instituatur in Ministerium prædictum.

Damus etiam et concedimus præfatis Superintendenti Ministris et successoribus suis facultatem, autoritatem et

licentiam, post mortem seu vacationem Superintendentis de tempore in tempus eligendi, nominandi et surrogandi alium, personam doctam et gravem in locum suum; ita tamen quod persona sic nominatus et electus præsentetur et sistatur coram nobis, hæredibus vel successoribus nostris, et per nos, hæredes vel successores nostros instituatur in officium Superintendentis prædictum.

Mandamus et firmiter injungendum præcipimus, tam Majori, Vicecomitibus et Aldermanis Civitatis nostræ Londinensis et successoribus suis, cum omnibus aliis Archiepiscopis, Episcopis, Justiciariis, Officiariis et Ministris, nostris quibuscunque, quod permittant præfatis, Superintendenti et Ministris, et sua, suos libere et quiete frui, gaudere, uti, et exercere ritus et ceremonias suas proprias, et disciplinam Ecclesiasticam propriam et peculiarem, non obstante quod non conveniant cum ritibus et ceremoniis in Regno nostro usitatis, absq; impetitione, perturbatione, aut inquietatione eorum, vel eorum alicujus, aliquo statuto, actu, proclamatione, injunctione, restrictione, seu usu in contrarium inde antehac habitis, factis, editis, seu promulgatis in contrarium non obstantibus. Eo quod expressa mentio de vero valore annuo, aut de certitudine præmissorum, sive eorum alicujus, aut de aliis donis sive concessionibus per nos præfatis Superintendenti, Ministris et successoribus suis ante hæc tempora factis, in præsentibus minime facta existit, aut aliquo statuto, actu, ordinatione, provisione, sive restrictione inde in contrarium factis, editis, ordinatis seu provisis, aut aliqua alia re, causa vel materia quacunq; in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus Patentes. Teste Meipso, apud Leighes, vicessimo quarto die Julii, Anno Regni nostri quarto, per Breve de privato Sigillo, et de datis prædicta Autoritate Parliamenti.

R. Southwell.

Un. Harrys.

PART II.

NUMBER LII.

Injunctions given in the Visitation of the Reverend Father in God, Nicholas Bishop of London, for an Uniformity in his Diocess of London, in the 4th Year of our Soveraign Lord King Edward the Sixth, by the Grace of God, King of England, &c.

London, Anno Dom. 1550.

Reg. Ridley Fol. 305.

FIRST, That there be no reading of such Injunctions as extolleth and setteth forth the Popish Mass, Candles, Images, Chauntries; neither that there be used any Superaltaries, or Trentals of Communions.

Item. That no Minister do counterfeit the Popish Mass, in kissing the Lord's Board; washing his Hands or Fingers after the Gospel, or the receipt of the Holy Communion; shifting the Book from one place to another, holding up the Fore-fingers; laying down and licking the Chalice after the Communion; blessing his Eyes with the Sudarie thereof, or Patten, or crossing his Head with the same, holding his Fore-fingers and Thumbs joined together toward the Temples of his Head, after the receiving of the Sacrament; breathing on the Bread, or Chalice; sacring the Agnus before the Communion; shewing the Sacrament openly before the distribution, or making any elevation thereof; ringing of the Sacrying Bell, or setting any Light upon the Lord's Board. And finally, That the Minister, in the time of the Holy Communion, do use only the Ceremonies and Gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the Popish Mass.

Item. That none be admitted to receive the Holy Communion, but such as will, upon request of the Curat, be ready, with meekness and reverence, to confess the Articles of the Creed.

Item. That none make a Mart ofthe Holy Communion, by buying and selling the Receipt thereof for Mony, as the Popish Mass in times past was wont to be.

Item. Whereas in divers places, some use the Lord's Board after the form of a Table, and some of an Altar, whereby Dissention is perceived to arise among the un-

learned; therefore wishing a godly Unity to be observed in all our Diocess; and for that the form of a Table may more move and turn the simple from the old superstitious Opinions of the Popish Mass, and to the right use of the Lord's Supper, We exhort the Curats, Church-wardens, and Questmen here present, to erect and set up the Lord's Board, after the form of an honest Table, decently covered, in such place of the Quire or Chancel, as shall be thought most meet by their discretion and agreement, so that the Ministers, with the Communicants, may have their place separated from the rest of the People: and to take down and abolish all other by-Altars or Tables.

Item. That the Minister, in the time of the Communion, immediately after the Offertory, shall monish the Communicants, saying these words, or such-like, "Now is the time, if it please you to remember the poor Men's Chest with your charitable Almes."

Item. That the Homilies be read orderly, without omission of any part thereof.

Item. The Common Prayer be had in every Church upon Wednesdays and Fridays, according to the King's Grace's Ordinance; and that all such as conveniently may, shall diligently resort to the same.

Item. That every Curat be diligent to teach the Catechism, whensoever just occasion is offered, upon the Sunday or Holy-day, and at least every six weeks, once shall call upon his Parishioners, and present himself ready to instruct and examine the Youth of the same Parish, according to the Book of Service touching the same.

Item. That none maintain Purgatory, Invocation of Saints, the Six Articles, Bedrowls, Images, Reliques, Rubrick Primars, with Invocation of Saints, Justification of Man by his own Works, Holy Bread, Palms, Ashes, Candles, Sepulchre Paschal, creeping to the Cross, hallowing of the Fire or Altar, or any other such-like abuses, and superstitions, now taken away by the King's Grace's most Godly Proceedings.

Item. That all Ministers do move the People to often and worthy receiving of the Holy Communion.

Item. That every Minister do move his Parishioners to come diligently to the Church; and when they come, not

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to talk, or walk, in the Sermon, Communion, or Divine Service-time, but rather at the same to behave themselves reverently, godly, and devoutly in the Church; and that they also monish the Church-wardens to be diligent Overseers in that behalf.

Item. That the Church-wardens do not permit any buying, selling, gaming, outragious noise or tumult, or any other idle occupying of Youth in the Church, Church-porch, or Church-yard, during the time of Common Prayer, Sermon, or reading of the Homily.

Item. That no Persons use to minister the Sacraments, or in open audience of the Congregation, presume to expound the Holy Scriptures, or to preach, before they be first lawfully called and authorized in that behalf.

God save the King.

NUMBER LIII.

Dr. Oglethorp's Submission and Profession of his Faith.

I DID never Preach or Teach openly any thing contrary to the Doctrine and Religion set forth by the King's Majesty, and authorised by his Grace's Laws, since the making and publishing of the same.

I suppose, and think his Grace's Proceedings (concerning Religion) to be good and godly, if they be used accordingly, as his Grace hath wil'd they should, by his Laws and Instructions.

And further, I suppose the Order and Form of Doctrine, and Religion now set forth by his Grace, and used, in many things to be better and much nearer the usage of the Apostolick and Primitive Church, than it was before-times: if it be used godly and reverently, accordingly as I think it to be meant by his Grace's Highness, and his most Honourable Council.

Namely, in these things, in prohibiting that none should commune alone, in making the People whole Communers, or in suffering them to Commune under both kinds, in the

Catechisation of young Chaplains in the Rudiments of our Faith, in having the Common Prayer in English, in setting forth the Homilies, and many other things; which I think very good and Godly, if they be used as is aforesaid. BOOK I.

The lately received Doctrine, concerning the Sacrament, and namely the Attribute of Transubstantiation, I do not like, and I think it not consonant to the Scriptures, and Ancient Writers; although I suppose that there is a certain and an ineffable presence of Christ's Body there, which I can neither comprehend nor express, because it so far passes the compass and reach of my Wit and Reason; wherefore I think it ought to be both ministred and received with a godly and reverent fear, and not without great premeditation and examination aforesaid, as well of the Minister, as of the Receiver. 1550.

Your Grace's poor well-willer, with his Prayer and Service, as he is bound,

Owing Oglethorp.

NUMBER LIV.

A Letter from Dr. Smith to Arch-Bishop Parker.

An Original.

Right honourable, and my special good Lord;

I COMMEND me to your Grace most humbly, giving to the same thanks as I am bound, for your Grace's kindness toward my Sureties; for the which you have (and shall whiles I live) my good Word and Prayer. *Ignatii Epistolæ adhuc extant in Gymnasio Magdalenæ.* If it might please your Lordship, I would very gladly see some part of your Collection against my Book, *De Cœlibatu Sacerdotum;* which I wrote then to try the truth out, not to the intent it should be printed, as it was, against my Will. Would God I had never made it, because I took then for my chief Ground, That the Priests of England made a Ex MS. Col. Cor. C. Cant.

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Vow when they were made, which now I perceive is not true.

My Lord, I received my Cap-case, &c. *Sed tribus nummorum meorum partibus sublatis; Quod damnum æquo animo est ferendum, quod furti revinci non possit, qui abstulit.* My Lord, I am glad that your Grace is reported both gentle and merciful, of all such which have had to do with you for Religion of this University. For my part, if ever I may do your Graces basest Servant any pleasure, I will do it indeed. *Si aliter, atqui sentio, loquor, dispeream. Ignoscat hæc Honoranda Dominatio tam diutinum silentium mihi, quippe quod crebrioribus literis posthac pensabo. Deus optimus maximus tuam amplitudinem diu servet incolumem Christianæ Pietati propagandæ ac provehendæ. Oxonii* 28.

Tibi addictissimus,

Richardus Smithæus.

NUMBER LV.

Articles agreed upon by the Bishops and other Learned Men, in the Convocation held at London, in the Year 1552. *for the avoiding diversities of Opinions, and stablishing Consent touching true Religion.*

Published by the King's Authority.

With Marginal Notes of the differences between these and those set out by Queen Elizabeth, Anno 1562.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God everlasting, without Body, Parts, or Passions: of infinite Power, Wisdom, and Goodness; the Maker and Preserver of all things both visible and invisible. And in the unity of this God-head, there are three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost.

II. *The Word of God made very Man.*

The Son, which is the Word of the Father, took Man's Nature in the Womb of the blessed Virgin, of her Substance: So that two whole and perfect Natures, that is to say, the God-head and Manhood were join'd together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men.

The Son, which is the Word of the Father, *begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father:* took Man's Nature in the Womb of the blessed Virgin, &c.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed that he went down into Hell: * *For his Body lay in the Grave till his Resurrection, but his Soul being separate from his Body, remained with the Spirits which were detained in Prison, that is to say, in Hell, and there preached unto them;* as witnesseth that place of Peter.

* These words were left out.

IV. *The Resurrection of Christ.*

Christ did truly rise again from Death, and took again his Body, with Flesh, Bones, and all things appertaining to the perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth till he return to judg all Men at the last day.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

V. *The Doctrine of the Holy Scripture is sufficient to Salvation.*

Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, *al-*

Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be

proved thereby, is not to be required of any Man that it should be believed as an Article of the Faith, or be thought necessary or requisite to Salvation.

though sometimes it may be admitted by God's faithful People as pious, and conducing unto order and decency; yet is not to be required of any Man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.

In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church; that is to say, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st of Samuel, 2d of Samuel, &c. And the other Books (as Hierom saith) the Church doth read for example of Life, and instruction of Manners, but yet doth it not apply them to establish any Doctrine; such are these following, The 3d of Esdras, the 4th of Esdras, the Book of Tobias, the Book of Judeth, the rest of the Book of Hester, the Book of Wisdom, &c. All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VI. *The Old Testament is not to be rejected.*

The Old Testament is not to be rejected, as if it were contrary to the New, but to be retained. Forasmuch as in the Old Testament as in the New, everlasting Life is offered to Mankind by Christ, who is the only Mediator betwixt God and Man, being both God and Man. Wherefore they are not to be heard, who feign, that the old Fathers did look only for transitory Promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding no Christian Man whatsoever is free from the obedience of the Commandments, which are called Moral.

VII. *The three Creeds.*

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received*; for they may be proved by most certain Warrants of the Holy Scripture.

* And believed.

VIII. *Original Sin.*

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk, **and at this day is affirmed by the Anabaptists*) but it is the fault and corruption of every Man, that naturally is ingendred of the Off-spring of Adam, whereby Man is very far gone from Original Righteousness, and is of his own nature inclined to evil; so that

* Left out.

the Flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World it deserveth God's Wrath and Damnation. And this Infection of Nature doth remain, yea in them that are regenerated, whereby the lust of the Flesh, called in Greek *φρόνημα σαρκὸς*, which some do expound the Wisdom, some Sensuality, some the Affection, some the desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of it self the nature of Sin.

IX. *Of Free-will.*

The condition of Man after the Fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good Works, to faith and calling upon God. Wherefore we have no power to do good Works pleasant and acceptable unto God, &c.

We have no power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

X. *Of Grace.*

The Grace of Christ, or the Holy Ghost which is given by him, doth take from Man the heart of Stone, and giveth him a heart of Flesh. And though it rendereth us willing to do those good Works, which before we were unwilling to do, and unwilling to do those evil Works, which before we did, yet is no violence offered by it to the will of Man; so that no Man when he hath sinned can excuse himself, as if he had sinned against his will, or upon constraint; and therefore that he ought not to be accused or condemned upon that account

XI. *Of the Justification of Man.*

We are accounted Righteous before God only, for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or deservings. Wherefore that we are justified by Faith, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Justification by Faith only in Jesus Christ, in that sense wherein it is set forth in the Homily of Justification, is the most certain and most wholesome Doctrine for a Christian Man.

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XII. *Of Good Works.*

Albeit the Good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the severity of God's Judgment, yet are they pleasing and acceptable unto God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them, a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

XII. *Works before Justification.*

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.

XIII. *Works of Supererogation.*

Voluntary Works besides, over and above God's Commandments, which they call Works of *Supererogation*, cannot be taught without arrogancy and impiety; for by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden Duty is required; Whereas Christ saith plainly, "When you have done all that are commanded to you, say, we are unprofitable Servants."

XIV. *None but Christ without Sin.*

Christ in the truth of our Nature, was made like unto us in all things, (sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit: He came to be a Lamb without spot, who by Sacrifice of himself once made, should take away the Sins of the World; and Sin (as St. John saith) was not in him: But all we the rest (although baptized and born in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the Truth is not in us.

XV. *Of the Sin against the Holy Ghost.*

Not every deadly Sin, willingly committed after Baptism, is Sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into sin, and by the Grace of God (we may) arise again and amend our Lives. And therefore they are to be condemned which say, They can no more sin as long as they live here, or deny *the * place of Penance* to such as truly repent.

* Place of Forgiveness.

XVI. *The Blasphemy against the Holy Ghost.*

The Blasphemy against the Holy Ghost is then committed, when any Man, out of malice and hardness of heart, doth wilfully reproach and persecute in an hostile manner, the Truth of God's Word, manifestly made known unto him. Which sort of Men, being made obnoxious to the Curse, subject themselves to the most grievous of all wickednesses; from whence this kind of Sin is called unpardonable, and so affirmed to be by our Lord and Saviour.

XVII. *Of Predestination and Election.*

Predestination unto Life, is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret unto us, to deliver from Curse and Damnation, those whom he hath chosen † out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's Purpose, by his Spirit working in due season, they through Grace obey the Calling, they be justified freely, they are made Sons of ‡ Adoption, they are made like the Image of ‖ the only begotten Jesus Christ; they walk religiously in good Works, and at length, by God's Mercy, they attain to everlasting felicity.

† In Christ.

‡ God by. ‖ His.

As the godly consideration of Predestination and Election in Christ, is full of sweet, pleasant, and unspeakable

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comfort to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, and their Earthly Members, and drawing up their mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desparation, or into wretchlessness of most unclean living, no less perilous than desparation.

* Left out.

Furthermore, * *though the Decrees of Predestination be unknown to us, yet* must we receive God's Promises in such wise as they be generally set forth to us in Holy Scripture; and in our doings, that Will of God is to be followed, which we have expresly declared unto us in the Word of God.

XVIII. *Everlasting Salvation to be obtained only in the Name of Christ.*

They also are to be had accursed, that presume to say, That every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature: For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

XIX. *All Men are bound to keep the Precepts of the Moral Law.*

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Common-Wealth; yet notwithstanding no Christian Man whatsoever is free from the obedience of the Commandments which are called Moral. Wherefore they are not to be heard which teach, that the Holy Scriptures were given to none but to the *Weak*, and brag continually of the Spirit, by which they do pretend, that all whatsoever they

preach is suggested to them, though manifestly contrary to the Holy Scripture.

XX. *Of the Church.*

The Visible Church of Christ, is a Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their Livings, and manner of Ceremonies, but also in Matters of Faith.

XXI. *Of the Authority of the Church.*

The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith. It is not lawful for the Church, &c.

It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another; Wherefore although the Church be a Witness and Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed, for necessity of Salvation.

XXII. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and Will of Princes. And when they are gathered together, forasmuch as they be an Assembly of Men, (whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to Salvation, have neither strength nor authority unless it may be declared, that they be taken out of Holy Scripture.

XXIII. *Of Purgatory.*

The Doctrine of the School-men concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images

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as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather *perniciously* repugnant to the Word of God.

XXIV. *No Man to Minister in the Church except he be called.*

It is not lawful for any Man to take upon him the Office of publick Preaching, or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judg lawfully called and sent, which be chosen and called to this Work by Men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

XXV. *All things to be done in the Congregation in such a Tongue as is understood by the People.*

It is a thing plainly repugnant to the Word of God, and the custom of the *Primitive Church*, to have publick Prayers in the Church, or to minister the Sacraments in a Tongue not understood by the People.

It is most fit, *and most agreeable to the Word of God*, that nothing be read or rehearsed in the Congregation, in a Tongue not known unto the People; which Paul hath forbidden to be done, unless some be present to interpret.

XXVI. *Of the Sacraments.*

Sacraments ordained of Christ, be not only Badges and Tokens of Christian Mens Profession, but rather they be certain sure Witnesses, and effectual signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, That is

Our Lord Jesus Christ gathered his People into a Society, by Sacraments very few in number, most easie to be kept, and of most excellent signification; that is to say, Baptism, and the Supper of the Lord.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them: And in such only as worthily receive the same, they have a wholesome effect or operation; not as some say, *Ex opere operato*, which terms, as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense which savoureth of little Piety, but of much Superstition: but

they that receive them unworthily, receive to themselves damnation.

The Sacraments ordained by the word of God, be not only Badges or Tokens of Christian Mens Profession; but rather they be certain sure Witnesses, effectual signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our Faith in him.

to say, *Confirmation, Penance, Orders, Matrimony,* and *Extream Unction,* are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments, with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed on, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVII. *The Wickedness of the Ministers takes not away the Efficacy of Divine Institutions.*

Although in the Visible Church, the Evil be ever mingled with the Good, and sometimes the Evil have chief Authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and in receiving of the Sacraments: Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace of God's Gifts diminished from such as by Faith rightly do receive the Sacrament, ministred unto them, which be effectual because of Christ's Institution and Promise, although they be ministred by evil Men.

Nevertheless it appertaineth to the Discipline of the Church, that inquiry be made after * *them*, and that they be accused by those that have knowledg of their Offences; and finally, being found guilty, by just judgment be deposed.

* *Evil Ministers.*

XXVIII. *Of Baptism.*

Baptism is not only a sign of Profession, and mark of Difference, whereby Christian Men are discerned from others that be not Christned; but it is also a sign of Rege-

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neration, or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of forgiveness of sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased, by virtue of Prayer unto God. * The Custom of the Church for baptising young Children, is both to be commended, and by all means to be retained in the Church.

*—*The Baptism of young Children is in any wise to be retained in the Church, as most agreeable to the Institution of Christ.*

XXIX. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the Love that Christians ought to have amongst themselves one to another; but rather it is a Sacrament of our Redemption by Christ's Death: Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; * but it is repugnant to the plain words of Scripture, and hath given occasion to many Superstitions.

*——but is repugnant to the plain words of Scripture, *overthroweth the nature of a Sacrament*, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an Heavenly and Spiritual Manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

Since the very Being of humane Nature doth require, that the Body of one and the same Man, cannot be at one and the same time in many places, but of necessity must be in some certain and determinate place; therefore the Body of Christ cannot be present in many different places at the same time. And since (as the Holy Scriptures testify) Christ hath been taken up into Heaven, and there is to abide till the end of the World; it becometh not any of the Faithful to believe or profess, that there is a Real or Corporeal presence (as they phrase it) of the Body and Blood of Christ in the Holy Eucharist.

The Sacrament of the Lord's Supper, was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the Lord's Supper.*

The wicked, and such as be void of a lively Faith, altho they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*] The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lord's Sacrament (by Christ's Ordinance and Commandment) ought to be ministred to all Christian People alike.

XXX. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made, is a perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin but that alone: Wherefore the Sacrifices of Masses, in which it was commonly said, That the Priests did offer Christ for the Quick and the Dead, to have remission of Pain or Guilt, were *Fables, and dangerous Deceits.

** Blasphemous*

XXXI. *A single Life is imposed on none by the Word of God.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of a single Life, or to abstain from Marriage.

Therefore it is lawful for them, as for all other Christian Men, to Marry at their own discretion, as they shall judg the same to serve better to Godliness.

XXXII. *Excommunicated Persons are to be avoided.*

That Person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole Multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church, by a Judg that hath Authority thereunto.

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XXXIII. *Of the Tradition of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one and utterly alike; for at all times they have been divers, and may be changed according to the diversities of Countries, Times, and Men's Manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every Particular or National Church hath Authority to ordain, change or abolish Ceremonies or Rites of the Church, ordained onely by Man's Authority, so that all things be done to edifying.

XXXIV. *Of the Homilies.*

The second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for the Times; as doth the former Book of Homilies, which were set forth in the time of Edward the 6th: and therefore we judg them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

The Homilies *lately delivered* and commended to the Church of England by the King's Injunctions, do contain a godly and wholsome Doctrine, and fit to be embraced by all Men; and for that cause they are diligently, plainly, and distinctly to be read to the People.

The Names of the Homilies.

Of the Right Use of the Church. Of Repairing Churches. Against the Peril of Idolatry. Of Good Works, &c.

XXXV. *Of the Book of Common Prayer, and other Rites and Ceremonies of the Church of England.*

The Book of Consecration of Arch-Bishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of King Ed-

The Book lately delivered to the Church of England by *the Authority of the King and Parliament*, containing the manner and form of publick Prayer, and the Ministration of the Sa-

craments, in the said Church of England; as also the Book published by the same Authority for ordering Ministers in the Church, are both of them very pious, as to truth of Doctrine, in nothing contrary, but agreeable to the wholsome Doctrine of the Gospel, which they do very much promote and illustrate. And for that cause they are by all faithful Members of the Church of England, but chiefly of the Ministers of the Word, with all thankfulness and readiness of mind, to be received, approved, and commended to the People of God.

ward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering. Neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated and Ordered according to the Rites of that Book, since the second Year of the aforenamed King Edward, unto this time, or hereafter shall be Consecrated or Ordered, according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVI. *Of the Civil Magistrates.*

The King of England is after Christ, the Supream Head on Earth of the Church of England and Ireland.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Civil Magistrate is ordained and approved by God, and therefore is to be obeyed, not only for fear of Wrath, but for Conscience-sake.

Civil or Temporal Laws may punish Christian Men with Death for heinous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and to serve in the Wars.

The Queen's Majesty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Cases doth appertain, and is not, nor ought to be subject to any Forreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief Government, by which Titles we understand the minds of some slanderous Folks to be offended: We give not to our Princess the Ministry either of God's Word, or of the Sacraments; the which thing the Injunctions lately set forth by Elizabeth our Queen, do most plainly testifie; but that only Prerogative, which we see to have been given always to all godly Princes, in Holy Scriptures by God himself; that is, that they should rule all Estates committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of this Realm may punish Christian Men with Death, &c.

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XXXVII. *The Goods of Christians are not common.*

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsly boast. Notwithstanding every Man ought, of such things as he possesseth, liberally to give Alms to the Poor, according to his Ability.

XXXVIII. *It is lawful for a Christian to take an Oath.*

As we confess that vain and rash Swearing is forbidden Christian Men, by our Lord Jesus Christ, and James his Apostle; so we judg that Christian Religion doth not prohibit, but that a Man may swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

These Articles were left out in Queen Elizabeth's Time.

XXXIX. *The Resurrection of the Dead is not past already.*

The Resurrection of the Dead is not past already, as if it belonged only to the Soul, which by the Grace of Christ is raised from the Death of Sin, but is to be expected by all Men in the last Day: for at that time (as the Scripture doth most apparently testify) the Dead shall be restored to their own Bodies, Flesh and Bones, to the end that Man, according as either righteously or wickedly he hath passed this Life, may, according to his Works, receive Rewards or Punishments.

XL. *The Souls of Men deceased, do neither perish with their Bodies, nor sleep idlily.*

They who maintain that the Souls of Men deceased, do either sleep, without any manner of sense, to the Day of Judgment, or affirm that they die together with the Body, and shall be raised therewith at the last Day, do wholly differ from the Right Faith, and Orthodox Belief, which is delivered to us in the Holy Scriptures.

XLI. *Of the Millenarians.*

They who endeavour to revive the Fable of the Millenarians, are therein contrary to the Holy Scriptures, and cast themselves down headlong into Jewish Dotages.

XLII. *All Men not to be saved at last.*

They also deserve to be condemned, who endeavour to restore that pernicious Opinion, That all Men (though never so ungodly) shall at last be saved; when for a certain time, appointed by the Divine Justice, they have endured punishment for their Sins committed.

NUMBER LVI.

Instructions given by the King's Highness, to his right trusty and right well-beloved Cousin and Counsellor, Francis Earl of Salop, and Lord President of his Grace's Council, resident in the North Parts; and to all others hereafter named and appointed by his Highness to be of his said Council, to be observed by the said Counsellors, and every of them, according as the same hereafter is declared.

FIRST, His Majesty much desiring the Quietness and good Governance of the People and Inhabitants in the North Parts of this Realm of England, and for the good, speedy, and indifferent administration of Justice to be there had, betwixt Party and Party, intendeth to continue in the same North Parts, his Right Honourable Council, called, The King's Majesty's Council in the North Parts. And his Highness knowing the approved Wisdom and Experience of his said Cousin, with his assured discretion and dexterity in the Execution of Justice, hath appointed him to be Lord President of the said Council; and by these Presents doth give unto him the Name of Lord President of the said Council, with Power and Authority to call together all such as be, or hereafter shall be, named and appointed to be of the said Council at all times, when he shall think expedient: And

Ex MS. Dr. Johnson

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otherwise by his Letters, to appoint them, and every of them, to do such things for the Advancement of Justice, and for the repression and punishment of Malefactors, as by the Advice of such of the said Council as then shall be present with him, he shall think meet, for the furtherance of his Grace's Affairs, and for the due Administration of Justice between his Highness Subjects.

And further, his Majesty giveth unto the said Lord President, by these Presents, a Voice Negative in all Councils, where things shall be debated at length for the bringing forth of a most perfect Truth or Sentence, which his Highness would have observed in all Cases that may abide Advisement and Consultation, to the intent that doubtful Matters should as well be maturely consulted upon, as also that the same should not pass without the consent and order of the said Lord President.

And his Highness willeth and commandeth, that all and every of the said Councellors, named and to be named hereafter, shall exhibit and use to the said Lord President, all such Honour, Reverend Behaviour, and Obedience, as to their Duty appertaineth; and shall receive and execute in like sort, all the Precepts and Commandments to them, or any of them, for any Matter touching his Majesty, to be addressed, or any Process to be done or served in his Grace's Name.

And his Highness Pleasure is, That the said Lord President shall have the keeping of his Grace's Signet, therewith to Seal Letters, Processes, and all such other things as shall be thought convenient by the said Lord President, or by two of the Council, being bound by those Articles, to daily attendance upon the said Lord President, with his assent thereunto.

And to the intent the said Lord President thus established, for the above-said Purposes, may be furnished with such Numbers and Assistants, as be of Wisdom, Experience, Gravity, and Truth, meet to have the Name of his Grace's Councellors; his Majesty, upon good advisement and deliberation, hath elected those Persons, whose Names ensue hereafter, to be his Counsellors, joined in the said Council in the North Parts, with the said Lord President; that is to say, The right Trusty and well-beloved Cousins,

Henry Earl of Westmoreland, Henry Earl of Cumberland; his right Trusty and well-beloved Cuthbert, Bishop of Duresme; William Lord Dacres of the North; John Lord Conyers; Thomas Lord Wharton; John Hind, Kt. one of his Majesty's Justices of the Common-Pleas; Edmond Moleneux, Kt. Serjeant at Law; Henry Savel, Kt.; Robert Bowes, Kt.; Nicholas Fairfax, Kt.; George Conyers, Kt.; Leonard Becquith, Kt.; William Babthorp, Kt.; Anthony Nevill, Kt.; Thomas Gargrave, Kt.; Robert Mennel, Serjeant at Law; Anthony Bellasis, Esquire; John Rockely, Doctor of Law; Robert Chaloner, Richard Morton, and Thomas Eymis, Esquires.

And his Highness, by these Presents, doth appoint the said Thomas Eymis to be Secretary to the said Council, diligently and obediently to exercise the same Room as he shall be appointed by the said Lord President, or by two of the Council, whereof the one to be of the Quorum, with the assent of the Lord President. And his Highness Pleasure is, That the said Lord President, and two others of the said Council, being of the Quorum, shall be sworn Masters of the Chancery, to the intent that every of them may take recognisance in such Cases, as by the said Lord President, or by two of the said Council, being of the Quorum, shall be thought convenient, and the Case so requiring. All which number of Councellors before specified, as his Majesty doubteth not but that they, and every of them, according to his Grace's expectation and trust reposed in them, will be, at all times, diligent and willing towards, and ready to do unto his Grace such Service as they can devise or imagine may be best to his contentation, and to the discharge of their Duties towards his Highness, leaving apart all Respects and Affections in all Matters that may touch their nighest Kinsman, Friend, Servant, Tenant, or others, when the same shall come in question before the same Lord President and Council. So his Grace trusteth that every of the same will have such regard to Malefactors as appertaineth, and to bring all such unto the said Lord President and Council, when they shall be thereunto appointed, or may otherwise do it of themselves; informing the said Lord President and Council of their Offences, as the same shall

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happen, in place where they have Rule and Authority, within the limits of their Commission.

And forsomuch as it should be very chargeable to many of the said Councellors, if they should continually attend upon the said Lord President and Council, therefore his Highness, of his Grace's Goodness, minding to ease that Charge, and to instruct every of the said Councellors how to demean themselves for their Attendance; that is to wit, who shall be bound to continual Attendance upon the same Council, and who shall attend but at times most requisite, at their pleasures, unless the same Lord President shall require them to remain for a time, for some weighty Affairs or Purposes; the which Requests in such Cases, every of them shall accomplish. His Majesty therefore ordaineth that his Cousins, the Earls of Westmoreland and Cumberland; the Bishop of Duresme, the Lord Dacres, the Lord Conyers, the Lord Wharton, Sir John Hinde, Sir Edmond Molineux, Sir Henry Savell, Sir Nicholas Fairfax, George Conyers, Anthony Nèvil, Knights; Robert Mennel, Serjeant at Law; Anthony Bellasis, John Rockbey, Doctor of Law, and Richard Norton, shall not be bound to continual Attendance, but to go and come at their pleasures, unless they be required by the said Lord President to remain with him for a time, for some weighty and great Causes which then they shall accomplish.

And further, his Grace's Pleasure is, that they shall be present at such of the general Sittings as shall be kept near unto their dwelling Places, and at other Sittings and Places, where they shall be commanded by the said L. President, all Excuses set apart as appertaineth. And because it shall be convenient that a Number shall be continually abiding with the said L. President, with whom he may consult and commit the Charge and Hearing of such Matters as shall be exhibited unto him for the more expedition of the same, his Highness, by these Presents, doth ordain, that Sir Robert Bowes, Sir William Babthorp, Sir Leonard Becquith, Sir Thomas Gargrave, Knights; Robert Chaloner, and Thomas Eymis, Secretary, Esquires, shall give their continual attendance on the said Lord President, or at the least two of them; and that none of them, appointed to conti-

nual Attendance on the said Lord President, shall depart at any time from him, without his special License, and the same not to exceed above six weeks at one season.

And his Highness, by these Presents, for the better entertainment of the said Lord President and Council of both sorts, when they are, or any of them shall be present, doth give a yearly Stipend of 1000*l.* by the Year to the said Lord President, towards the Furniture of the Diet of himself and the rest of the said Councellors, with such number of Servants as hereafter shall be appointed and allowed to every of them; that is to wit, every Knight, being bound to continual Attendance, four Servants; and every Esquire, being bound to like Attendance, three Servants. And his Highness ordaineth every of the said Councellors, to sit with the said Lord President at his Table, or in some other place in his House, to be by him conveniently prepared for their Degrees and Behaviours; and their Servants allowed, as is before-said, to have Sitting and Diet in the said Lord President's Hall, or in some other convenient place in his House.

And further, his Highness, of his meer Goodness, and great Benignity, for the better entreatment, as well of such of the said Council as be not well able to forbear their own Affairs, and attend upon the said Council, without further help for the charge of the Horse-meat and Lodgings, when they shall attend in Council to serve his Highness; as for such others that might better themselves with their Learning and Policies, if they were not detained there about his Grace's Affairs, doth by these Presents limit and appoint, to divers of the aforesaid Councellors hereafter named, certain particular Fees, as ensueth; that is to say, To Sir Robert Bowes, Kt. in respect of his Attendance, and towards his Horse-meat and other Charges, an hundred Merks yearly; to Sir William Babthorp, Kt. for the like, 50*l.* yearly; to Sir Leonard Becquith, for the like causes, an 100 Merks yearly; to Sir Thomas Gargrave, Kt. for the like, 50*l.* yearly; to Robert Chaloner, Esquire, for the like, 50*l.* yearly; to Richard Norton, Esq; for his Fee, 40*l.*; to Thomas Eymis, Secretary, for the like yearly Fee, 33*l.* 6*s.* 8*d.* And further, his Grace doth appoint one Messenger to serve the said Council, who shall give continual attendance upon

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the said Lord President, and have his Meat, Drink, and Lodging, in the said Lord President's House, and to have yearly for his Fee, 6*l.* 13*s.* 4*d.* And further, his Grace's pleasure is, That the said 1000*l.* for the Lord President, and all the said other Fees, shall be paid yearly at the Feasts of the Annunciation of our Lady, and St. Michael the Arch-Angel, by even Portions, of the Revenues of his Grace's Lands in those parts; and that for that purpose an Assignment and Warrant to be made to the Receiver General of his Grace's Revenues there.

And to furnish the said Lord President and Council in all things with Authority sufficient to execute Justice, as well in Causes Criminal, as in Matters of Controversy between Party and Party, his Majesty hath commanded and appointed two Commissions to be made out, under his Grace's Great Seal of England, by virtue whereof they shall have full Power and Authority in either Case, to proceed as the Matter occurrent shall require.

And for the more speedy expedition to be used in all causes of Justice, his Majesty's Pleasure is, That the said Lord President and Council, shall cause every Complainant and Defendant that shall have to do before them, to put and declare their whole Matter in their Bill of Complaint and Answer, without Replication, Rejoinder, or other Plea or Delay to be had or used therein, which Order the said L. President and Council shall manifest unto all such as shall be Councellors in any Matter to be intreated and defined before them; charging and commanding the said Councellors and Pleaders to observe this Order upon such Penalties as they shall think convenient, as they will eschew the danger of the same; and not in any ways to break it, without the special License of the said Lord President, and that only in some special Causes.

And further, his Highness, by these Presents, doth give full Power and Authority to the said Lord President and Council, as well to punish such Persons as in any thing shall neglect, contemn, or disobey their Commandments, or the Process of the Council, as all other that shall speak seditious Words, invent Rumors, or commit such-like Offences, (not being Treason) whereof any Inconvenience might grow, by Pillory, cutting their Ears, wearing of Pa-

pers, Imprisonment, or otherwise at their Discretions. And the said L. President and Council, at their discretions, shall appoint Counsellors and other Requisites, to poor Suitors having no Mony, without paying Fees or other things for the same. And his Highness giveth full Power and Authority to the said L. President and Council being with him, or four of them at the least; whereof the said L. President, Sir John Hind, Sir Edmond Molineux, Sir Robert Bowes, Sir Leonard Becquith, Sir Anthony Nevill, Sir Thomas Gargrave, Knights; Robert Mennell, and Robert Chaloner, to be two with the Lord President, to assess Fines of all Persons that shall be convict or indicted of any Riot, how many soever they be in number, unless the Matter of such Riot shall be thought unto them of such importance, as the same shall be meet to be signified unto his Majesty, to be punished in such sort, by the Order of his Council attending upon his Grace's Person, as the same may be noted for an Example to others. And his Grace giveth full Power and Authority to the said Lord President and Council, or four of them at the least, whereof the Lord President and two others bound to continual Attendance, to be three, to Award and Assess Costs and Dammages, as well to the Plaintiffs as to the Defendants, by their discretions, and to award execution of their Decrees and Orders; and to punish the breakers of the same, being Parties thereunto, by their discretions: All which Decrees and Orders, the Secretary shall be bound incontinently, upon the promulgation of the same, to write, or cause to be written, in one fair Book, which shall remain in the hands and custody of the said Lord President.

And to the intent it may appear to all Persons there, what Fees shall be paid and taken for all Processes and Writings to be used by the said Council, his Majesty therefore appointeth, that there shall be a Table affixed in every place where the said Lord President and Council shall sit, at any Sessions; and a like Table to hang openly, that all Men may see it, in the Office where the said Secretary and the Clerks shall commonly sit and expedite the said Writings; wherein shall be declared what shall be paid for the same. That is to say, For every Recognisance, wherein one alone or more standeth bounden, 12*d.*

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For the cancelling of every like Recognisance, 12*d*. For the entring of every Decree, 6*d*. For the Copy of the same if it be asked, 6*d*. For every Letter, Commission, Attachment, or other Precept or Process sent to any Person, 4*d*. For every Dismission before the said Council (if it be asked) 4*d*. For the Copies of Bills, and Answers, and other Pleas, for every ten lines, reasonably writ, 1*d*. For the Examination of every Witness, 4*d*. And his Grace's Pleasure is, That the Examination of Witnesses, produced in Matters before the said Council, shall be examined by such discreet Person and Persons, as shall be thought convenient and meet by the said Lord President, and two of the said Council, bound to continual Attendance; and that the said Lord President, with such-like two of the said Council, shall reform, appoint, and allow such Persons to write Bills, Answers, Copies, or other Process in that Court, as they shall think convenient over and beside the said Secretary and his two Clerks; which Clerks also, the said Lord President and Council shall reform and correct, as they shall have cause and occasion. In which Reformation and Appointments, the said Lord President shall have a Voice Negative.

And for the more certain and brief determination of Matters in those parts, his Majesty, by these Presents, ordaineth, that the said Lord President and Council shall keep four general Sittings or Sessions in the Year, every of them to continue by the space of one whole Month; whereof one to be at York; another at Kingston upon Hull; one at New-Castle; and another at Duresme; within the limits whereof, the Matters rising there shall be ordered and decreed, if they conveniently so may be. And they shall, in every of the same Places, keep one Gaol Delivery, before their departure from thence, his Grace nevertheless referring it to their Discretions, to take and appoint such other Place and Places for their said four general Sittings, as they, or the said Lord President, with three of the Council, bounden to continual Attendance, shall think most convenient for the time and purpose; so that they keep the full term of one Month in every such place, if they may in any wise conveniently so do.

And forsomuch as a great number of his Majesty's Te-

nants and Farmers have been heretofore retained with sundry Persons by Wages, Livery, Badg, or Connysance; by reason whereof, when his Grace should have had service of them, they were rather at Commandment of other Men, than (according to their Duties of Allegiance) of his Highness of whom they have their Livings; his Majesty's Pleasure, and express Commandment is, That none of his said Council, nor others, shall by any means retain or entertain any of his Grace's Tenants, or Farmers in such sort, as they, or any of them, should account themselves bounden to do him or them any other Service, than as to his Highness Officers, having Office, or being appointed in Service there: unless the same Farmers and Tenants be continually attendant in the House of him that shall retain them. And the said Lord President and Council, shall, in every their General Sittings, give special notice and charge, That no Nobleman, nor other, shall retain any of the said Tenants and Farmers, otherwise than is aforesaid. Charging also the said Farmers and Tenants, upon pain of the forfeiture of their Farms and Holds, and incurring of his Majesty's further Displeasure and Indignation, in no wise to agree to any such Retainers, other than is beforesaid, but wholly to depend upon his Highness, and upon such as his Highness hath, or shall appoint to be Officers, Rulers, or Directors over them.

And his Grace's Pleasure further is, That in every such Sitting, and in all other Places where the said Lord President and Council shall have any notable Assemblies before them, they shall give strait Charge and Commandment to the People, to conform themselves in all things to the observation of such Laws, Ordinances, and Determinations, as be made, passed, and agreed upon by his Grace's Parliament touching Religion, and the most godly Service, set forth in their own Mother Tongue, for their Comforts: And likewise to the Laws touching the abolishing of the usurped and pretended Power of the Bishop of Rome, whose Abuses they shall so beat into their Heads, by continual inculcation, as they may smell and understand the same; and may perceive the same to be declared with their Hearts, and not with their Tongues only for a form.

And likewise they shall declare the Order and determi-

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nation taken and agreed upon, for the Abrogation of certain vain Holy Days, being appointed by the Bishop of Rome to blind the World; and to persuade the same, that they might make Saints at their pleasures; and thereby, through idleness, do give occasion of the increase of many and great Vices and inconveniences: which Points his Majesty doth earnestly require, and straitly command, the said Lord President and Council, to set forth with all dexterity, and to punish extreamly, for example, all Offenders in the same.

And his Majesty willeth the said Council, as he doubteth not but they will most earnestly set forth all such other Things and Matters, as for the confirmation of the People in those Matters, and other the King's Majesty's Proceedings, and things convenient to be remembred, be, or shall be set forth or devised, and sent unto them for that purpose.

Further, his Highness Pleasure is, That the said Lord President and Council shall, from time to time, make diligent inquisition of the wrongful taking in and inclosing of Commons, and other Grounds, and who be extream therein; and in taking and exacting of unreasonable Fines and Gressomes, and overing or raising of Rents; and to call the Parties that have so evil used themselves therein before them; and leaving all Respects and Affections apart, they shall take such order for the Redresses of Enormities used in the same, as the poor People be not oppressed; but that they may live after their Sorts and Qualities.

And if it shall chance that the said Lord President and Council shall vary in Opinion, either in the Law, or for any Order to be taken in any Matter or Fact before them, if the case be of very great Weight and Importance, then the Opinion of the greater, or more part of the number of Counsellors appointed to give continual attendance, shall take place, and determine the Doubt; and if they be of like number of Counsellors, bounden to continual Attendance, then that Party whereunto the Lord President shall give his Assent, shall be followed and take place. And if the Case and Matter be of great Importance, and the Question of the Law, then the Lord President and Council shall signify the Case and Matter to the Judges at Westminster, who shall, with diligence, advertise them again of their

Opinions therein. And if the Matter be of great Importance, and an Order to be taken upon the Fact, then the said Lord President and Council, attendant upon his Person upon the same, whereupon they shall have knowledg again how to use themselves in that behalf.

And the said Lord President and Council shall take special regard, upon complaint of Spoil, Extortions, or Oppressions, to examine the same speedily, that the Party grieved may have due and undelayed Remedy and Restitution. And for want of Ability in the Offenders thereunto, they to be punished to the Example of others. And if any Man, of what degree soever he be, shall, upon a good, lawful, and reasonable Cause or Matter, and so appearing to the Lord President and Council, by Information, or otherwise, demand Surety of Peace or Justice against any great Lord or Nobleman of that Country, the said Lord President and Council shall, in that case, grant the Petition of the poorest Man, against the richest or greatest Lord, being of the Council or no, as they should grant the same (being lawfully asked) against Men of the meanest sort, degree, and behaviour.

And forasmuch as it may chance, the said Lord President to be sometime diseased, that he shall not be able to travel, for the direction of such Matters as then shall occur; or to be called to the Parliament, or otherwise to be imploied in the King's Majesty's Affairs, or about other Business, for good Reformation or Order within his Rule, or for other reasonable cause by his discretion; To the intent therefore that the said Council may be and remain ever full and perfect, and that they may be at all times in the same, one Person to direct and use all things in such and the same order, sort, and form, as the said Lord President should and might do, by virtue of the afore-said's Commissions, and these Instructions, his Majesty's Pleasure is, That when the said Lord President shall be so diseased, absent, or letted, as is before-said, that he cannot conveniently supply his room himself, that then he shall name and appoint one of the said Commissioners, being appointed, to give continual attendance to supply his Room for that season, during his said Disease, Absence, or Lett; and shall deliver the Signet to the Person so appointed to

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keep, during the same time. And the King's Highness, during the same time, giveth unto the said Person so appointed, the Name of Vice-President; which Name nevertheless he shall no longer continue, than during the time that the said Lord President shall so be sick, absent, or letted, as is before-said. And his Majesty's Pleasure is, That for the time only, that any of the said Council, as is before-said, shall occupy the said Room and Place as a Vice-President, that all the rest of the Council shall in all things use him in like sort, and with like reverence, as they be bound by those Injunctions to use the Lord President himself; whereunto his Grace doubteth not but every of them will conform themselves accordingly.

And further, his Majesty by these Presents giveth full Power and Authority to the said Lord President and Council, That when the Condition of any Recognisance taken before them shall be fulfilled, they shall in open Court cause the same to be cancelled for the discharge of the Parties: Provided that no Recognisance be in any wise cancelled but before the Lord President, or Vice-President, and three others at the least, sitting in open Court with him.

And further, his Highness ordaineth, That no Attorney shall take, in one Sitting or Sessions, for one Matter, above 12*d.* nor no Counsellor above 20*d.*

The rest are wanting.

NUMBER LVII.

The Memorial of the Charge committed by the King's Majesty to Sir Richard Morison, Kt. his Majesty's Ambassador with the Emperor, the 24th of September.

An Original.

Galba. B. 12.

FIRST, You Sir Richard Morison shall, with all diligence, procure Audience of our good Brother the Emperor; and at your access to him, deliver our Letters of Credence herewith sent to you, with our most hearty Commen-

dations, and earnest Declaration, That we be most glad to have understanding of his good Estate and Health. After the same Delivery and Salutation, you shall further say, That We understanding his good and honourable Advancement towards his Low Countries, to the great comfort of the same; and having also the same love and good-will towards the prosperous success of his said Countries, that our late Father, and our other Progenitors have had these many Years passed, have willed you expresly in our Names, to congratulate this his coming thitherward, and to shew him, that the good Success which We wish to him, and his Affairs and Enterprises, is as much as We would to our Selves, and our own Countries and Patrimonies.

Item. When you shall have opened thus much, with as good words as you may devise, ye shall begin to descend to this that followeth, using therein your earnestness and frankness, as ye shall see by the former sayings, occasion given to you by our said Brother's Acceptation thereof, either by his good Words, or other behaviour in his Gesture. Ye shall say, that where we have lately understood of the great Murders, Spoils, and Cruelties done and committed, both in Hungary, and upon the Coasts of Naples, and in other parts of Italy, by the Turks, the old common Enemy, to the Name and Religion of all Christianity: Like-as we cannot but from our very Heart lament the same, so We will, for our part, as may be thought expedient for the well-publick of Christendom, shew our self willing to accord with our said good Brother, and other Christian Princes and States, for the repulse of the said Turk. And if any such good means may, by the great Wisdom and policy of our said good Brother the Emperor, be thought good and devised, to bring the same to some good purpose and effect; We for our part will shew our Self so ready and well-willing thereto, as our said good Brother shall well perceive, that we have not only that Zeal to the Conservation and Surety of Christendom, which in a Christian Prince is duly required; but also such consideration and regard to our said good Brother, and our ancient Amity with the House of Burgundy, as to Honour and Reason appertaineth.

Thus much being declared in such good sort, as you

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shall see occasion doth require; We would that you should stay and pause awhile, as it were, looking for some answer to be made hereto by our said good Brother; and if you shall perceive he taketh it in thankful part, then may you entertain the Talk modestly, with such good words as may seem to your wisdom best to confirm our good Affection to the continuance of the Amity, and our great Offence and Grief, with the entry of the Turks in Christendom.

And if you shall perceive that the Emperor doth in so good part receive this our Overture, that he shall shew himself willing to enter any further Talk, or devise for the further proceeding in the same, you may, as of your self, shew your readiness and good-will to do all that you any ways well may, as a good Minister, for the bringing this Purpose to some profitable effect; which you may say, in your own Opinion, shall the better take good entry and success, if by some special Man to be sent hither, We might understand more fully Our said good Brother's Mind in this Matter.

Item. If ye shall perceive that the Emperor doth not regard this Overture, either in not liking the Matter it self, or not so regarding our Amity as Reason would, and as it is on our part offered, then may you use your self, more coldly, and diminish the declaration of Our earnestness, in like sort as our said Brother sheweth himself; and conclude, that thus having done the Message committed to your Charge, you will leave the consideration hereof to him as he shall think good.

And if in the opening of the Premises, Our said Brother shall make any mention or interpretation against the French King, referring the Turk's Invasions to the said French King as some occasion thereof; and so shall demand directly or indirectly, whether this our Overture be meant to extend against the French King, or any others of Christian Name that shall join in League or Amity with the said Turks: You may thereto say, That you had no more in charge presently than ye have said; and therefore for further opening of our Mind therein, you think the same might be best had here.

And if at any time of this your Talk, our said Brother shall gather occasion to ask you, What We will do for

giving Aid against these Invasions made by the French King upon the Low Countries? You may answer, you have nothing to say therein, but that you think the Answer that was declared to his Ambassador here resident upon the Letters sent to us from our good Sister the Queen of Hungary, hath both been signified to him long before his time; and also as ye trust in reason contented Her. And in this point, although ye know what was answered, yet would we not ye should enter into the dispute thereof, meaning in this and the rest of things to be treated with our said Brother, that ye would rather procure the sending of some special Man hither than to treat any thing by his Ambassador here, who hitherto hath not appeared the fittest Man to encrease or enlarge the Amity betwixt us and our said Brother.

Finally, Our Pleasure is, That you shall, in the execution of this present Charge, wholly extend your good Policy and Wisdom, to mark and well-advise all such words of moment, as the Emperor shall utter to you in this Talk, by what Order, Behaviour, Gesture, or other passion of Joy or Grief the same shall be spoken, so as We may simply, plainly, and very orderly have the true Declaration thereof from you: wherein We desire so express and special a report of this Matter, as upon the same We may better conceive what shall be expedient, to be further done in this and other our weighty Affairs.

Winchester.	W. Northampton.
Northumberland.	J. Cobham.
J. Bedford.	T. Darcy.
F. Huntingdon.	Richard Cotton.
E. Clinton.	John Gate.

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NUMBER LVIII.

A Letter written by B. Ridley, setting out the Sins of that Time.

To his Well-beloved, the Preachers within the Diocess of London:

Regist. Ridl. Fol. 239.

After hearty commendations, having regard, especially at this time, to the Wrath of God, who hath plagued us diversly, and now with extream punishment of sudden Death poured upon us, for Causes certain, known unto his high and secret Judgment, and as may seem unto Man for our wicked living; daily encreasing unto such sort, that not only in our Conversations the Fear of God is, alas, far gone from before our Eyes, but also the World is grown into that uncharitableness, that one, as it appeareth plainly, goeth about to devour another; moved with insatiable Covetousness, both contrary to God's Word and Will, and to the extream peril and damnation of Christ's Flock, bought so dearly with his precious Blood, and to the utter destruction of this whole Common Wealth, except God's Anger be shortly appeased: wherein, as according to my bounden Duty I shall, God willing, in my own Person be diligent and labour; so I exhort and require you, first in God's Name, and by authority of him committed unto me in that behalf, and also in the King's Majesty's Name, from whom I have authority and special Commandment thus to do, That as you are called to be setters forth of God's Word, and to express in your livings the same, so now in your Exhortations and Sermons, you do most wholsomely and earnestly tell unto Men their Sins, *Juxta illud annuncia populo meo scelera eorum*, with God's punishments lately poured upon us for the same, now before our Eyes: and especially to beat down and destroy, with all your Power and Wit, that greedy and devouring Serpent of Covetousness, that doth so now universally reign: calling upon God for Repentance, and provoking to Common Prayer, and amendment of life, with most earnest Petitions, that hereby God's Hands may be staied, the World amended, and obedience of Subjects, and faith-

fulness of Ministers declared accordingly. Thus I bid you heartily well to fare. From London, July 25, 1551. BOOK I.

Yours in Christ, Nic. London.

NUMBER LIX.

Bishop Ridley's Letter to the Protector, concerning the Visitation of the University of Cambridge.

Right Honourable,

I WISH your Grace the holy and wholsome Fear of God, because I am persuaded your Grace's Goodness to be such unfeignedly, that even wherein your Grace's Letters doth sore blame me, yet in the same the advertisement of the Truth shall not displease your Grace; and also perceiving that the cause of your Grace's discontentation was wrong Information, therefore I shall beseech your Grace to give me leave to shew your Grace, wherein it appeareth to me that your Grace is wrong informed. Ex Charto phylacro. Regis.

Your Grace's Letters blameth me, because I did not (at the first, before the Visitation began, having knowledg of the Matter) shew my Mind; the Truth is, Before God, I never had, nor could get any fore-knowledg of the Matter, of the uniting of the two Colleges, before we had begun, and had entred two days in the Visitation, and that your Grace may plainly thus well perceive.

A little before Easter, I being at Rochester, received Letters from Mr. Secretary Smith, and the Dean of Pauls, to come to the Visitation of the University, and to make a Sermon at the beginning thereof; whereupon I sent immediately a Servant up to London, to the Dean of Pauls, desiring of him to have had some knowledg of things there to be done, because I thought it meet that my Sermon should somewhat have savoured of the same.

From Mr. Dean I received a Letter, instructing me only, That the cause of the Visitation was, to abolish Statutes and Ordinances, which maintained Papistry, Superstition, Blindness and Ignorance, and to establish and set forth,

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such as might further God's Word and good Learning; and else, the Truth is, he would shew me nothing, but bad me be careless, and said there was Informations how all things was for to be done; the which, I take God to Witness, I did never see, nor could get knowledg what they were, before we were entred in the Visitation two days, although I desired to have seen them in the beginning.

Now, when I had seen the instructions, the Truth is, I thought peradventure, the Master and Company would have surrendred up their College; but when their consent, after labour and travel taken therein two dayes, could not be obtained, and then we began secretly to consult (all the Commissioners thinking it best that every Man should say his Mind plainly, that in execution there might appear but one way to be taken of all) there when it was seen to some, that without the consent of the present Incumbents, by the King's absolute Power, we might proceed to the uniting of the two Colleges, I did, in my course simply and plainly declare my Conscience, and that there only secretly, among ourselves alone, with all kind of softness, so that no Man could be justly offended. Also I perceive, by your Grace's Letters, I have been noted of some for my barking there; and yet to bark, lest God should be offended, I cannot deny, but indeed it is a part of my Profession, for God's Word condemneth the dumb Dogs that will not bark and give warning of God's Displeasure.

As for that that was suggested to your Grace, that by my aforesaid barking, I should dishonour the King's Majesty, and dissuade others from the Execution of the King's Commission, God is my Judg, I intended, according to my duty to God and the King, the maintenance and defence of his Highness Royal Honour and Dignity. If that be true, that I believe is true, which the Prophet saith, *Honor Regis Judicium diligit;* and as the Commissioners must needs, and I am sure will all testify, that I dissuaded no Man, but contrariwise, exhorted every Man (with the quiet of other) to satisfy their own Conscience; desiring only, that if it should otherwise be seen unto them, that I might, either by my absence or silence, satisfy mine. The which my plain-

ness, when some, otherwise than according to my expectation did take, I was moved thereupon (both for the good Opinion I had, and yet have, in your Grace's Goodness; and also specially, because your Grace had commanded me so to do) to open my mind, by my private Letters, freely unto your Grace.

And thus I trust your Grace perceiveth now, both that anon, after knowledg had, I did utter my Conscience; and also that the Matter was not opened unto me before the Visitation was two days begun.

If in this I did amiss, that before the knowledg of the Instructions, I was ready to grant to the Execution of the Commission; Truly, I had rather herein acknowledg my Fault, and submit myself to your Grace's Correction, then after knowledg had, then wittingly and willingly commit that thing whereunto my Conscience doth not agree, for fear of God's displeasure.

It is a Godly Wish that is wished in your Grace's Letters, that Flesh, and Blood, and Country, might not more weigh with some Men than Godliness and Reason; but the truth is, Country in this Matter (whatsoever some Men do suggest unto your Grace) shall not move me; and that your Grace shall well perceive, for I shall be as ready, as any other, first thence to expel some of my own Country, if the Report which is made of them can be tried true.

And as for that your Grace saith of Flesh and Blood, that is the favour or fear of Mortal Man. Yea, marry Sir, that is a Matter of weight indeed, and the truth is, (alas my own feebleness) of that I am afraid; but I beseech your Grace, yet once again, give me good leave, wherein here I fear my own frailty, to confess the Truth.

Before God, there is no Man this day, (leaving the King's Majesty for the Honour only excepted) whose favour or displeasure I do either seek or fear, as your Grace's favour or displeasure; for of God, both your Grace's Authority, and my bound Duty for your Grace's Benefits, bind me so to do. So that if the desire of any Man's favour, or fear of displeasure, should weigh more with me han Godliness and Reason.

Truly, if I may be bold to say the Truth, I must needs say, that I am most in danger to offend herein, either for

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desire of your Grace's favour, or for fear of your Grace's displeasure. And yet I shall not cease (God willing) daily to pray God so to stay and strengthen my frailty with holy Fear, that I do not commit the thing for favour or fear of any Mortal Man, whereby my Conscience may threaten me with the loss of the favour of the Living God, but that it may please him, of his gracious Goodness (howsoever the World goes) to blow this in the Ears of my Heart, *Deus dissipavit ossa eorum qui Hominibus placuerint.* And this, *Horrendum est incidere in manus Dei viventis.* And again, *Nolite timere eos qui occidunt corpus.*

Wherefore I most humbly beseech your Grace, for God's Love, not to be offended with me, for renuing of this my Suit unto your Grace, which is that whereunto my Conscience cannot well agree; if any such thing chance in this Visitation, I may, with your Grace's Favour, have license, either by mine absence or silence, or other-like means, to keep my Conscience quiet. I wish your Grace, in God, honour and endless felicity. From Pembrook-Hall in Cambridg, June 1. 1549.

Your Grace's humble and daily Orator,

Nich. Roffen.

NUMBER LX.

The Protector's Answer to the former Letter.

Ex Chartophylac. Regio.

AFTER our right hearty Commendations to your Lordship, we have received your Letters of the first of June, again replying to those which we last sent unto you. And as it appeareth, ye yet remaining in your former Request, desires, if things do occur so, that, according to your Conscience, ye cannot do them, that you might absent your self, or otherwise keep silence. We would be loth any thing should be done by the King's Majesty's Visitors, otherwise than Right and Conscience might allow and approve: And Visitation is to direct things to the better,

not to the worse; to ease Consciences, not to clog them. Marry, we would wish that Executors thereof should not be scrupulous in Conscience, otherwise than Reason would. Against your Conscience, it is not our will to move you, as we would not gladly do, or move any Man to that which is against Right and Conscience; and we trust the King's Majesty hath not in this Matter. And we think in this ye do much wrong, and much discredit the other Visitors, that ye should seem to think and suppose, that they would do things against Conscience. We take them to be Men of that Honour and Honesty, that they will not. My Lord of Canterbury hath declared unto us, that this maketh partly a Conscience unto you, that Divines should be diminished. That can be no cause; for, first, the same was meant before in the late King's Time, to unite the two Colleges together; as we are sure ye have heard, and Sir Edward North can tell: And for that cause, all such as were Students of the Law, out of the new-erected Cathedral Church, were disappointed of their Livings, only reserved to have been in that Civil College. The King's Hall being in manner all Lawyers, Canonists were turned and joined to Michael-House, and made a College of Divines, wherewith the number of Divines was much augmented, Civillians diminished. Now at this present also, if in all other Colleges, where Lawyers be by the Statutes, or the King's Injunctions ye do convert them, or the more part of them, to Divines, ye shall rather have more Divines upon this change than ye had before. The King's College should have six Lawyers; Jesus College some; the Queen's College, and other, one or two apiece. And as we are informed, by the late King's Injunctions, every College in Cambridg one at the least; all these together do make a greater in number, than the Fellows of Clare-Hall be, and they now made Divines, and the Statutes in that reformed Divinity shall not be diminished in number of Students, but encreased, as appeareth, although these two Colleges be so united. And we are sure ye are not ignorant, how necessary a Study that Study of Civil Law is to all Treaties with Forreign Princes and Strangers, and how few there be at this present to do the King's Majesty's Service therein. For we would the

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encrease of Divines, as well as you. Marry, Necessity compelleth us also to maintain the Science; and we require you, my Lord, to have consideration how much you do hinder the King's Majesty's Proceedings in that Visitation, if now you, who are one of the Visitors, should thus draw back and discourage the other, ye should much hinder the whole Doings; and peradventure that thing known, maketh the Master and Fellows of Clare-Hall to stand the more obstinate; wherefore we require you to have regard of the King's Majesty's Honour, and the quiet performings of that Visitation, most to the Glory of God, and Benefit of that University; the which thing is only meant in your Instructions. To the performing of that, and in that manner, we can be content you use your Doings as ye think best, for the quieting of your Conscience. Thus we bid you right-heartily farewel. From Richmond, the 10th of June, 1549.

Your loving Friend,

E. Somerset.

NUMBER LXI.

A Letter of Cranmer's to King Henry the 8th, concerning a further Reformation, and against Sacrilege.

Ex Charto-phylac. Regio.

It may please your Highness to be advertised; that forasmuch as I might not tarry my self at London, because I had appointed, the next day after that I departed from your Majesty, to be at Rochester, to meet the next Morning all the Commissioners of Kent at Sittingbourn; therefore the same Night that I returned from Hampton-Court to Lambeth, I sent for the Bishop of Worcester incontinently, and declared unto him all your Majesty's Pleasure, in such things as your Majesty willed me to be done. And first, where your Majesty's Pleasure was, to have the Names of such Persons as your Highness, in times past, appointed to make Laws Ecclesiastical for your Grace's Realm. The Bishop of Worcester promised me, with all speed, to en-

quire out their Names, and the Book which they made, and to bring the Names, and also the Book, unto your Majesty; which I trust he hath done before this time.

And as concerning the ringing of Bells upon Alhallow-day at Night, and covering of Images in Lent, and creeping to the Cross, he thought it necessary that a Letter of your Majesty's Pleasure therein, should be sent by your Grace unto the two Arch-Bishops; and we to send the same to all other Prelats within your Grace's Realm. And if it be your Majesty's Pleasure so to do, I have for more speed herein drawn a Minute of a Letter, which your Majesty may alter at your Pleasure. Nevertheless, in my Opinion, when such things be altered or taken away, there would be set forth some Doctrine therewith, which should declare the Cause of the Abolishing or Alteration, for to satisfy the Conscience of the People: For if the Honouring of the Cross, as creeping and kneeling thereunto be taken away, it shall seem to many that be ignorant, that the Honour of Christ is taken away, unless some good teaching be set forth withal to instruct them sufficiently therein; which if your Majesty command the Bishops of Worcester and Chichester, with other your Grace's Chaplains to make, the People shall obey your Majesty's Commandment willingly; giving thanks to your Majesty that they know the Truth, which else they would obey with murmuration and grutching. And it shall be a satisfaction unto all other Nations, when they shall see your Majesty do nothing but by the Authority of God's Word, and to the setting forth of God's Honour, and not diminishing thereof. And thus Almighty God keep your Majesty in his Preservation and Governance. From my Mannor at Beckisbourn, the 24th of January, 45.

Your Grace's most bounden Chaplain

and Beadsman.

Postscript.

I BESEECH your Majesty, that I may be a Suitor unto the same, for your Cathedral Church of Canterbury; who to their great unquietness, and also great Charges, do alienate their Lands daily, and as it is said, by your

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Majesty's Commandment. But this I am sure, that other Men have gotten their best Lands, and not your Majesty. Wherefore this is mine only Suit, That when your Majesty's Pleasure shall be to have any of their Lands, that they may have some Letter from your Majesty, to declare your Majesty's Pleasure, without the which they be sworn, that they shall make no Alienation. And that the same Alienation be not made at other Mens pleasures, but only to your Majesty's Use. For now every Man that list to have any of their Lands, make suit to get it into your Majesty's Hands; not that your Majesty should keep the same, but by Sale, or Gift from your Majesty, to translate it from your Grace's Cathedral Church unto themselves.

T. Cantuarien.

The Draught of a Letter which the King was to send to Cranmer, against some superstitious Practices.

To the Arch-Bishop of Canterbury.

Forasmuch as you, as well in your own Name, as in the Name of the Bishops of Worcester and Chichester, and other our Chaplains and Learned Men, whom We appointed with you to peruse certain Books of Service, which We delivered unto you, moved Us, that the Vigil, and ringing of Bells all the Night long upon Alhallow-day at Night, and the covering of Images in the Church in the time of Lent, with the lifting up the Veil that covereth the Cross upon Palm-Sunday, with the kneeling to the Cross at the same time, might be abolished and put away, for the Superstition, and other Enormities and Abuses of the same. First, Forasmuch as all the Vigils of our Lady, and the Apostles, and all other Vigils, which in the beginning of the Church were Godly used; yet for the manifold Superstition and Abuses which after did grow, by means of the same, they be many Years past taken away throughout all Christendom, and there remaineth nothing but the name of the Vigil in the Calendar, the thing clearly abolished and put

away, saving only upon Alhallows-day at Night; upon which Night is kept Vigil, Watching, and ringing of Bells all the Night long. Forasmuch as that Vigil is abused as other Vigils were, Our pleasure is, as you require, That the said Vigil shall be abolished as the other be, and that there shall be no watching, nor ringing, but as be commonly used upon other Holy-days at Night. We be contented and pleased also, That the Images in Churches shall not be covered, as hath been accustomed in times past; nor no Veil upon the Cross; nor no kneeling thereto upon Palm-Sunday, nor any other time. And forasmuch as you make no mention of creeping to the Cross, which is a greater abuse than any of the other; for there you say, *Crucem tuam adoramus Domine;* and the Ordinal saith, *Procedant Clerici ad crucem adorandum nudis pedibus:* And after followeth in the same Ordinal, *Ponatur Crux ante aliquod Altare, ubi a populo adoretur;* which by your own Book, called, A Necessary Doctrine, is against the Second Commandment. Therefore Our Pleasure is, That the said creeping to the Cross shall likewise cease from hence-forth, and be abolished, with the other Abuses before rehearsed. And this We will, and straitly command you, to signify unto all the Prelats and Bishops of your Province of Canterbury, charging them, in Our Name, to see the same executed, every one in his Diocess, accordingly.

A

COLLECTION OF RECORDS,

&c.

BOOK II.

NUMBER I.

*The Proclamation of Lady Jane Gray's Title to the Crown.**

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JANE, by the Grace of God, Queen of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland; under Christ in Earth the Supream Head. To all our most Loving, Faithful, and Obedient Subjects, and to every of them, Greeting. Whereas our most dear Cousin Edward the 6th, late King of England, France, and Ireland, Defender of the Faith; and in Earth, Supream Head, under Christ, of the Church of England and Ireland; by his Letters Patents, signed with his own Hand, and sealed with his Great Seal of England, bearing date the 21st day of June, in the seventh Year of his Reign; in the presence of the most part of his Nobles, his Councellors, Judges, and divers other grave and sage Personages, for the profit and surety of the whole Realm, thereto assenting and subscribing their Names to the same, hath, by the same his Letters Patents, recited, That forasmuch as the Imperial Crown of this Realm, by an Act made in the 35th Year of the Reign of the late King, of worthy memory, King Henry the 8th, our Progenitor, and great Uncle, was,

* This seems not to be the proclamation, declaring Jane Grey to be Queen; but rather her letters-patent, declarative of her right of succession.

for lack of Issue of his Body, lawfully begotten; and for lack of Issue of the Body of our said late Cousin King Edward the 6th, by the same Act, limited and appointed to remain to the Lady Mary his eldest Daughter, and to the Heirs of her Body lawfully begotten: And for default of such Issue, the Remainder thereof to the Lady Elizabeth, by the Name of the Lady Elizabeth his second Daughter, and to the Heirs of her Body lawfully begotten; with such Conditions as should be limited and appointed by the said late King of worthy memory, King Henry the 8th, our Progenitor, our Great Uncle, by his Letters Patents under his Great Seal, or by his last Will in writing, signed with his Hand. And forasmuch as the said Limitation of the Imperial Crown of this Realm being limited, as is aforesaid, to the said Lady Mary, and Lady Elizabeth, being illegitimate, and not lawfully begotten, for that the Marriage had, between the said late King, King Henry the 8th, our Progenitor, and Great Uncle, and the Lady Katherine, Mother to the said Lady Mary; and also the Marriage had between the said late King, King Henry the 8th, our Progenitor, and Great Uncle, and the Lady Ann, Mother to the said Lady Elizabeth, were clearly and lawfully undone, by Sentences of Divorce, according to the Word of God, and the Ecclesiastical Laws; and which said several Divorcements, have been severally ratified and confirmed by Authority of Parliament, and especially in the 28th Year of the Reign of King Henry the 8th, our said Progenitor, and Great Uncle, remaining in force, strength, and effect, whereby, as well the said Lady Mary, as also the said Lady Elizabeth, to all intents and purposes, are, and been clearly disabled, to ask, claim, or challenge the said Imperial Crown, or any other of the Honours, Castles, Manours, Lordships, Lands, Tenements, or other Hereditaments, as Heir or Heirs to our said late Cousin King Edward the 6th, or as Heir or Heirs to any other Person or Persons whatsoever, as well for the Cause before rehearsed, as also for that the said Lady Mary, and Lady Elizabeth, were unto our said late Cousin but of the half Blood, and therefore by the Ancient Laws, Statutes, and Customs of this Realm, be not inheritable unto our said late Cousin, although they had been born in lawful Matrimony; as in-

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deed they were not, as by the said Sentences of Divorce, and the said Statute of the 28th Year of the Reign of King Henry the 8th, our said Progenitor, and Great Uncle, plainly appeareth. And forasmuch also, as it is to be thought, or at the least much to be doubted, that if the said Lady Mary, or Lady Elizabeth, should hereafter have, or enjoy the said Imperial Crown of this Realm, and should then happen to marry with any Stranger born out of this Realm, that then the said Stranger, having the Government and Imperial Crown in his Hands, would adhere and practise, not only to bring this Noble, Free Realm into the Tyranny and Servitude of the Bishops of Rome, but also to have the Laws and Customs of his or their own Native Country or Countries, to be practised and put in use within this Realm, rather than the Laws, Statutes, and Customs here of long time used; whereupon the Title of Inheritance, of all and singular the Subjects of this Realm do depend, to the peril of Conscience, and the utter subversion of the Common-Weal of this Realm: Whereupon our said late dear Cousin, weighing and considering within himself, which ways and means were most convenient to be had for the stay of the said Succession, in the said Imperial Crown, if it should please God to call our said late Cousin out of this transitory Life, having no Issue of his Body. And calling to his remembrance, that We, and the Lady Katharine, and the Lady Mary, our Sisters (being the Daughters of the Lady Frances, our natural Mother, and then, and yet, Wife to our natural and most loving Father, Henry Duke of Suffolk; and the Lady Margaret, Daughter of the Lady Elianor, then deceased, Sister to the said Lady Frances, and the late Wife of our Cousin Henry Earl of Cumberland) were very nigh of his Graces Blood, of the part of his Fathers side, our said Progenitor, and great Uncle; and being naturally born here, within the Realm. And for the very good Opinion our said late Cousin had of our said Sisters and Cousin Margarets good Education, did therefore, upon good deliberation and advice herein had, and taken, by his said Letters Patents, declare, order, assign, limit, and appoint, that if it should fortune himself, our said late Cousin King Edward the 6th, to decease, having no Issue of his Body lawfully begotten, that then the

said Imperial Crown of England and Ireland, and the Confines of the same, and his Title to the Crown of the Realm of France, and all and singular Honours, Castles, Prerogatives, Privileges, Preheminencies, and Authorities, Jurisdictions, Dominions, Possessions, and Hereditaments, to our said late Cousin K. Edward the Sixth, or to the said Imperial Crown belonging, or in any wise appertaining, should, for lack of such Issue of his Body, remain, come, and be to the eldest Son of the Body of the said Lady Frances, lawfully begotten, being born into the World in his Life-time, and to the Heirs Males of the Body of such eldest Son lawfully begotten; and so from Son to Son, as he should be of vicinity of Birth of the Body of the said Lady Frances, lawfully begotten, being born into the World in our said late Cousins Life-time, and to the Heirs Male of the Body of every such Son lawfully begotten. And for default of such Son born into the World in his life-time, of the Body of the said Lady Frances, lawfully begotten; and for lack of Heirs Males of every such Son lawfully begotten, that then the said Imperial Crown, and all and singular other the Premises, should remain, come, and be to us, by the Name of the Lady Jane, eldest Daughter of the said Lady Frances, and to the Heirs Males of our Body lawfully begotten; and for lack of such Issue, then to the Lady Katherine aforesaid, our said second Sister, and the Heirs Male of her Body lawfully begotten, with divers other Remainders, as by the same Letters Patents more plainly and at large it may and doth appear. Sithence the making of our Letters Patents, that is to say, on Thursday, which was the 6th day of this instant Month of July, it hath pleased God to call unto his infinite Mercy, our said Most dear and entirely beloved Cousin, Edward the Sixth, whose Soul God pardon; and forasmuch as he is now deceased, having no Heirs of his Body begotten; and that also there remaineth at this present time no Heirs lawfully begotten, of the Body of our said Progenitor, and great Uncle, King Henry the Eighth; And forasmuch also as the said Lady Frances, our said Mother, had no Issue Male begotten of her Body, and born into the World, in the life-time of our said Cousin King Edward the Sixth, so as the said Imperial Crown, and other the Premises to the

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same belonging, or in any wise appertaining, now be, and remain to us, in our Actual and Royal Possession, by Authority of the said Letters Patents: We do therefore by these Presents signify, unto all our most loving, faithful, and obedient Subjects, That like-as we for our part shall, by God's Grace, shew our Self a most gracious and benign Soveraign Queen and Lady to all our good Subjects, in all their just and lawful Suits and Causes; and to the uttermost of our Power, shall preserve and maintain God's most Holy Word, Christian Policy, and the good Laws, Customs, and Liberties of these our Realms and Dominions: so we mistrust not, but they, and every of them, will again, for their parts, at all Times, and in all Cases, shew themselves unto Us, their natural Liege Queen and Lady, most faithful, loving, and obedient Subjects, according to their bounden Duties and Allegiance, whereby they shall please God, and do the things that shall tend to their own preservation and sureties; willing and commanding all Men, of all Estates, Degrees, and Conditions, to see our Peace and accord kept, and to be obedient to our Laws, as they tender our Favour, and will answer for the contrary at their extream Perils. In witness whereof we have caused these our Letters to be made Patents. Witness our Self, at our Tower of London, the tenth day of July, in the first Year of our Reign.

God save the Queen.

NUMBER II.

A Letter sent by Queen Katherine, to the Lady Mary her Daughter.

Ex MS. Norfolcianis in Col. Gresham.

DAUGHTER, I heard such tidings this day, that I do perceive (if it be true) the time is near that Almighty God will provide for you, and I am very glad of it, for I trust that he doth handle you with a good Love; I beseech you agree to his Pleasure with a merry Heart, and be you sure, that without fail he will not suffer you to perish, if you beware to offend him. I pray God, you good Daughter, to offer your self to him; if any pangs come to you, shrive your self, first make your self clean; take heed of his Command-

ments, and keep them as near as he will give you Grace to do, for then are you sure armed. And if this Lady do come to you, as it is spoken, if she do bring you a Letter from the King, I am sure, in the self-same Letter, you shall be commanded what you shall do. Answer you with few words, obeying the King your Father in every thing, save only that you will not offend God, and lose your Soul, and go no further with Learning and Disputation in the Matter; and wheresoever, and in whatsoever Company you shall come, obey the King's Commandments, speak few words, and meddle nothing. I will send you two Books in Latin, one shall be, *De Vita Christi*, with the Declaration of the Gospels; and the other the Epistles of St. Hierome, that he did write always to Paula and Eustochium, and in them trust you shall see good things. And sometimes, for your Recreation, use your Virginals, or Lute, if you have any. But one thing specially I desire you, for the love that you owe unto God and unto me, to keep your Heart with a chaste Mind, and your Body from all ill and wanton Company, not thinking nor desiring any Husband, for Christ's Passion; neither determine your self to any manner of living, until this troublesome time be past, for I dare make you sure, that you shall see a very good end, and better than you can desire. I would God, good Daughter, that you did know with how good a Heart I do write this Letter unto you: I never did one with a better, for I perceive very well, that God loveth you, I beseech him of his goodness to continue it: And if it shall fortune that you shall have no body to be with you of your Acquaintance, I think it best you keep your Keys your self, for whosoever it is, so shall be done as shall please them. And now you shall begin, and by likelihood I shall follow, I set not a rush by it, for when they have done the uttermost they can, then I am sure of the amendment. I pray you recommend me unto my good Lady of Salisbury, and pray her to have a good Heart, for we never come to the Kingdom of Heaven, but by Troubles. Daughter, wheresoever you become, take no pain to send to me, for if I may I will send to you.

By your loving Mother,

Katherine the Queen.

PART II.

NUMBER III.

A humble Submission made by Queen Mary to her Father. Anno 1536.

An Original.

Cotton Libr. Otho. C. 10.

MOST humbly prostrate before the Feet of your most excellent Majesty, your most humble, faithful, and obedient Subject, which hath so extreamly offended your most gracious Highness, that mine heavy and fearful Heart dare not presume to call you Father, nor your Majesty hath any cause by my deserts, saving the benignity of your most blessed Nature, doth surmount all Evils, Offences, and Trespasses, and is ever merciful and ready to accept the Penitent, calling for Grace in any convenient time. Having received, this Thursday at Night, certain Letters from Mr. Secretary, as well advising me to make my humble submission immediately to your Self; which because I durst not, without your gracious License, presume to do before, I lately sent unto him; as signifying that your most merciful Heart, and fatherly Pity, had granted me your Blessing, with condition, that I should persevere in that I had commenced and begun, and that I should not eft-soons offend your Majesty by the denial or refusal of any such Articles and Commandments, as it may please your Highness to address unto me, for the perfect trial of my Heart and inward Affection. For the perfect declaration of the bottom of my Heart and Stomach.

First, I acknowledg my self to have most unkindly and unnaturally offended your most excellent Highness, in that I have not submitted my self to your most just and vertuous Laws. And for mine Offences therein, which I must confess were in me a thousand fold more grievous than they could be in any other living Creature, I put my self wholly and entirely to your gracious Mercy, at whose hand I cannot receive that punishment for the same that I have deserved.

Secondly, To open mine Heart to your Grace, in these things which I have heretofore refused to condescend unto, and have now written with mine own hand, sending the

same to your Highness herewith, I shall never beseech your Grace to have pity and compassion of me, if ever you shall perceive that I shall privily or apertly vary or alter from one piece of that I have written and subscribed, or refuse to confirm, ratify, or declare the same, where your Majesty shall appoint me.

Thirdly, As I have, and shall, knowing your excellent Learning, Vertue, Wisdom, and Knowledg, put my Soul into your direction; and by the same hath, and will in all things from henceforth direct my Conscience, so my Body I do wholly commit to your Mercy, and fatherly Pity, desiring no State, no Condition, nor no meaner degree of living, but such as your Grace shall appoint me: knowledging and confessing, That my State cannot be so vile, as either the extremity of Justice would appoint unto me, or as mine Offences have required or deserved.

And whatsoever your Grace shall command me to do, touching any of these Points, either for things past, present, or to come, I shall as gladly do the same, as your Majesty shall command me. Most humbly therefore beseeching your Mercy, most gracious Soveraign, Lord and Benign Father, to have pity and compassion of your miserable and sorrowful Child, and with the abundance of your inestimable Goodness, so to overcome mine Iniquity towards God, Your Grace, and Your whole Realm, as I may feel some sensible Token of Reconciliation, which, God is my Judg, I only desire, without other respect. To whom I shall daily pray for the preservation of Your Highness, with the Queens Grace, and that it may please him to send You Issue.

From Hunsdon, this Thursday, at eleven of the Clock at Night.

Your Grace's most humble
and obedient Daughter
and Handmaid,
MARY.

PART II.

NUMBER IV.

Another of the same strain confirming the former.

An Original.

Cotton Libr. Otho. C. 10.

MOST humbly, obediently, and gladly, lying at the Feet of Your most Excellent Majesty, my most dear and benign Father, and Soveraign Lord, I have this day perceived Your gracious Clemency, and merciful Pity, to have overcome my most unkind and unnatural Proceedings towards You, and Your most Just and Vertuous Laws. The great and inestimable Joy whereof, I cannot express, nor have any thing worthy to be again presented to Your Majesty for the same Your fatherly Pity extended towards me, most ingrately on my part abandoned, as much as in me lie, but my poor Heart, which I send unto Your Highness to remain in Your Hand, to be for ever used, directed, and framed, whiles God shall suffer life to remain in it at Your only pleasure, most humbly beseeching Your Grace to accept and receive the same; being all that I have to offer, which shall never alter, vary, or change, from that Confession and Submission which I have made unto Your Highness, in the presence of Your Council, and other attending upon the same; for whose preservation, with my most gracious Mother the Queen, I shall daily pray to God, whom eft-soons I beseech to send You Issue, to his Honour, and the Comfort of Your whole Realm.

From Hounsdon, the 26th day of June.

Your Grace's most humble
and obedient Daughter
and Handmaid,
MARY.

NUMBER V.

Another Letter written to her Father to the same purpose.

An Original.

Cotton Libr. Otho. C. 10.

My bounden Duty most humbly remembred to Your most Excellent Majesty: Whereas I am unable and insufficient to render and express to Your Highness those most hearty and humble thanks for Your gracious Mercy and fatherly Pity, surmounting mine Offences at this time extended towards me, I shall prostrate at Your most noble Feet, humbly and with the very bottom of my Stomach, beseech your Grace to repute that in me, which in my poor Heart remaining in Your most noble Hand, I have conceived and professed towards Your Grace, whiles the Breath shall remain in my Body; that is, that as I am now in such merciful sort recovered, being more than almost lost with mine own Folly, that Your Majesty may as well accept me justly your bounden Slave by Redemption, as Your most humble, faithful, and obedient Child and Subject, by the course of Nature planted in this Your most noble Realm; so shall I for ever persevere and continue towards Your Highness, in such uniformity and due obedience, as I doubt not, but with the help of God, Your Grace shall see and perceive a will and intent in me, to redouble again that hath been amiss on my behalf, conformably to such Words and Writings as I have spoken and sent unto Your Highness, from the which I will never vary during my Life, trusting that your Grace hath conceived that Opinion of me, which to remember is mine only comfort. And thus I beseech our Lord to preserve Your Grace in Health, with my very natural Mother the Queen, and to send you shortly Issue, which I shall as gladly and willingly serve with my Hands under their Feet, as ever did poor Subject their most Gracious Soveraign.

From Hunsdon, the 8th day of July.

Your Grace's most humble
and obedient Daughter
and Handmaid,
MARY.

PART II.

NUMBER VI.

A Letter written by her to Cromwell, containing a full Submission to the King's Pleasure, in all the Points of Religion.

An Original.

Cotton Libr. Otho. C. 10.

Good Mr. Secretary, how much am I bound unto you, which have not only travelled, when I was almost drowned in folly, to recover me, before I sunk, and was utterly past recovery, and so to present me to the face of Grace and Mercy; but also desisteth not sithence, with your good and wholesome Counsels, so to arm me from any relapse, that I cannot, unless I were too wilful and obstinate, (whereof now there is no spark in me) fall again into any danger. But leaving the recital of your Goodness apart, which I cannot recount; For answer to the Particularities of your Credence, sent by my Friend Mr. Wriothsley. First, Concerning the Princess, (so I think I must call her yet, for I would be loth to offend) I offered, at her entry to that Name and Honour, to call her Sister; but it was refused, unless I would also add the other Title unto it; which I denied not then more obstinately, than I am now sorry for it, for that I did therein offend my most gracious Father, and his just Laws. And now that you think it meet, I shall never call her by other Name than Sister. Touching the nomination of such Women as I would have about me; surely, Mr. Secretary, what Men or Women soever the King's Highness shall appoint to wait on me, without exception, shall be to me right-heartily, and without respect, welcome; albeit to express my mind to you, whom I think worthy to be accepted for their faithful Service done to the King's Majesty, and to me, sithence they came into my Company, I promise you, on my Faith, Margaret Baynton, and Susanna Clarencieux, have, in every condition, used themselves as faithfully, painfully, and diligently, as ever did Women in such a case; as sorry when I was not so conformable as became me, as glad when I enclined any thing to my Duty as could be devised. One other there is that was sometime my Maid, whom, for her Vertue, I love, and could be glad to have in my Company,

that is, Mary Brown; and here be all that I will recommend; and yet my estimation of this shall be measured at the King's Highness, my most merciful Father's pleasure and appointment, as Reason is.

For mine Opinion touching Pilgrimages, Purgatory, Reliques, and such-like, I assure you I have none at all, but such as I shall receive from him that hath mine whole Heart in keeping, that is, the King's most gracious Highness, my most benign Father, who shall imprint in the same touching these Matters, and all other, what his inestimable Vertue, high Wisdom, and excellent Learning, shall think convenient, and limit unto me; to whose presence I pray God I may once come e're I die, for every Day is a Year till I may have the fruition of it. Beseeching you, good Mr. Secretary, to continue mine humble suit for the same, and for all other things whatsoever they be, to repute my Heart so firmly knit to his pleasure, that I can by no means vary from the direction and appointment of the same. And thus most heartily fare you well. From Hunsdon, this Friday, at ten of the Clock at Night.

Your assured loving Friend,
during my Life,
MARY.

NUMBER VII.

A Letter of Bonner's, upon his being restored to his Bishoprick.

An Original.

To my most loving and dearly beloved Friends, my Cousin Thomas Shirley, the Worshipful Richard Leechmore, and Roger Leechmore his Brother.

In most hearty wise I commend me unto you, ascertaining, that Yesterday I was, by Sentence, restored again to my Bishoprick, and reposed in the same, even as fully as I was at any time before I was deprived; and by the said

PART II.

Sentence, my Usurper, Dr. Ridley, is utterly repulsed; so that I would ye did order all things at Kidmerly and Bushley at your pleasures, not suffering Sheeps-head, or Ships-side, to be any medler there, or to sell or carry away any thing from thence; and I trust, at your coming up now at the Parliament, I shall so handle both the said Sheeps-heads, and the other Calves-heads, that they shall perceive their sweet shall not be without sour Sauce. This day is looked that Mr. Canterbury must be placed where is meet for him; He is become very humble and ready to submit himself in all things, but that will not serve; in the same predicament is Dr. Smith, my Friend, and the Dean of Pauls, with others. Commend me to your Bed-fellows most heartily, and remember the Liquor that I wrote to you for; this Bearer shall declare the rest, and also put you in remembrance for Beeves and Muttons for my House-fare. And thus our blessed Lord long and well keep you all. Written in haste, this 6th of September.

Assuredly all your own,

Edmond London.

NUMBER VIII.

A Manifesto set out by Cranmer, declaring his readiness to maintain the Reformation in a publick Dispute.

Purgatio Reverendissimi in Christo Patris ac Domini D. Thomæ Archiepiscopi Cantuariensis, adversus infames sed vanos rumores a quibusdam sparsos, de missa restituta Cantuariæ.

From the Copy printed that Year.

QUANQUAM Sathan, vetus Christi hostis, mendax ipse atq; mendacii parens, nullis unquam temporibus abstinuit suis armandis mancipiis et membris adversus Christum et veram ipsius Religionem, variis subinde excogitatis mendaciis: idem tamen his nostris temporibus agit sane perquam sedulo. Nam cum Rex Hen 8. Princeps illustrissimæ memoriæ deprehensis erroribus atq; infandis

abusibus Latinæ Missæ, ipsam aliquousq; cæpisset corrigere, deindeq; filius qui proxime secutus est supremus Dominus noster Rex Edwardus 6. non ferens hos tantos, tamq; manifestos errores atq; abusus omnes pœnitus sustulisset, restituta Sacros. Christi cæna et plane ad ipsius institutum atq; Apostolorum et Ecclesiæ Primitivæ exemplum; Diabolus contra tentavit nuper si posset, rursum ejecta dominica cæna, Latinam ac Satisfactoriam Missam (suum ipsius inventum et institutum scilicet) rursum hominibus nostris obtrudere. Atq; id quo facilius posset effici, ausi sunt quidam abuti nomine nostro Thomæ Cantuarien. Archiepiscopi, spargentes in vulgum Missam meo jussu Cantuariæ restitutam, meq; adeo cantaturum fuisse Missam in funere nuper Principis nostri summi Edwardi 6. Regis, imo idem quoq; facturum recepisse coram Majestate Reginea, et ad Paulum, et nescio ubi præterea.

Porro tametsi jam 20. ab hinc annis multos ejusmodi rumores de me vanos et falsos pertulerim, utcunq; fortiter et modeste, nunquam data hactenus significatione ulla commoti animi ob res ejusmodi; Attamen si quando in fraudem atq; injuriam veritatis Dei talia jactarentur, haud quaquam diutius perferri posse judico. Quæ res me impulit, ut scripto hoc testatum universo orbi facerem nunquam me autore Missam Cantuariæ cantatam, sed vanum quendam adulatorem, mendacem atq; hypocritam Monachum, me nec consultore, neq; conscio ibidem hoc ausum fuisse: Dominus illi reddat in die illo. Quod porro meipsum obtulerim ad legendam Missam coram Majestate Reginea aut usquam alibi, quam id vanum sit satis novit ipsius Majestas; A qua si potestatem impetro, palam omnibus faciam, contraq; omnes diversum putantes probabo, omnia, quæ in Communione (quam restituit innocentissimus idemque optimus Princeps Rex Edwardus 6. in Comitiis Regni) leguntur, respondere institutioni Christi atq; Apostolorum et Primitivæ Ecclesiæ exemplo, multis annis observato. Missam contra in plurimis non tantum hoc fundamento carere Christi et Apostolorum et Primitivæ Ecclesiæ, sed imo adversari prorsus atq; ex diametro pugnare, undiquaq; erroribus atq; abusibus refertissimam. Quamvis autem a nonnullis imperitis et malevolis Dicatur

Thortoneus. Suffraganeus. Dovorensis.

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D. Petrus Martyr indoctus, si tamen nobis hanc libertatem det Majestas Reginea, ego cum Petro Martyre atq; aliis quatuor, aut quinq;, quos mihi delegere, favente Deo confido, nos idem omnibus approbaturos, non solum preces communes Ecclesiasticas, Administrationem Sacram, cum cæteris Ritibus et Ceremoniis; Verum Doctrinam quoq; universam, ac religionis ordinem constitutum a supremo nostro Domino Rege Edwardo sexto, puriora hæc esse et Verbo Dei magis consentanea, quam quidquid mille retro annis in Anglia usurpatum novimus. Tantummodo judicentur omnia per Verbum Dei, ac describantur partis utriusq; argumenta, quo primum possit orbis Universus ea examinare et Judicare, deinde nequeat pars ulla dicta factave sic descripta inficiari.

Quoniam vero gloriantur illi et jactant Ecclesiæ fidem quæ fuit 1500. abhinc annis, nos hac quoq; in parte cum illis periclitari audebimus, quod eadem doctrina atq; idem ordo ab omnibus servari debeat, qui fuit illo sæculo ante Annos 1500. ac præterea docebimus argumentis firmis, totam rationem cultus divini Ecclesiastici, quæ nunc in hoc Regno servatur, Autoritate Comitiorum eandem esse, atq; illam ipsam quæ fuit ante Annos 1500. id quod alii de suis nunquam probaverint.

FINIS.

Lecta publice in vico Mercatorum ab amico qui clam Autographum surripuerat 5. Septemb. Anno Dom. 1553.

NUMBER IX.

The Conclusion of Cardinal Pool's Instructions to Mr. Goldwell, sent by him to the Queen.

An Original.

Cotton Libr. Titus B. 2.

For the conclusion of all that is comprised in your Instruction, as that the which containeth the whole Sum of my poor Advice and Counsel, it pleaseth her Grace to ask

of me, you shall say, That my most humble desire is, that in all deliberation her Grace shall make touching the maintenance of her State, the same will ever well ponder and consider, what the Providence of God hath shewed therein, above that which hath been shewed in her Predecessors, Kings of this Realm, in this one Point; which is to have the Crown, not only as a King's Daughter and Heir, but hath ordered, that this Point of right Inheritance shall depend as it doth, of the Authority he hath given to his Church, and of the See of Rome, which is the See Apostolick, approving her Mother to be Legitimate Wife of King Henry the Eighth; whereby she is bound, afore God and Man, as she will show her self the very Daughter of the said King Henry the Eighth, right Heir of the Crown; so also to show her self right Daughter of the Church, and of them that be resident in the See Apostolick, who be the right Heirs to Peter; to whom, and his Successors, Christ chief Head of the Church in Heaven, and in Earth, hath given in Earth to bear his Place, touching the Rule of the same Church, and to have the Crown thereof; which well considered and pondered, her Grace shall soon see how in her Person, the Providence of God hath joined the Right she hath by her Father in the Realm, with the Right of the Church, that she cannot prevail by the one, except she join the other withal; and they that will separate these two, take away not only half her Right, but her whole Right, being not so much Heir, because she is King Henry's only Daughter, without Issue Male, as she is his lawful Daughter, which she hath by the Authority of the Church.

Which thing, prudently and godly considered, she cannot but see what faithful counsel this is, That above all Acts that in this Parliament shall be made, doth advertise her Grace to establish that, the which pertaineth to the establishing of the Authority of the Church, and the See of the same; what rendering to him that is right Successor to Peter therein, his right Title of Head in the Church in Earth, without the which she cannot be right Head in the Realm; and this established, all Controversy is taken away; and who will repine unto this, he doth repine unto her right of the Crown.

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Wherefore this is my first Advice, That this Point, above all other, should be entreated and enacted in the Parliament; and so, I know her Grace's full mind was, and is, that it should be: But she feareth Difficulties, and hereupon dependeth, that her Grace asketh my poor Advice, how these Difficulties may be taken away.

Unto this you may say, That they must be taken away by the help of him, that by his high Providence, above Man's expectance, hath given her already the Crown. Which will have as well this second Act known, of the maintenance thereof to depend of him, as the first in attaining thereto. And to have his help, the mean is by humble Prayer, wherein I would advertise her Highness, not only to give her self to Prayer, but also, by Alms to the needy, excitate the Minds of others to Prayer; these be the means of most efficacy; and with this, to take that ardent Mind, to establish the Authority of the Church, casting away all fear of Man, that she took to have her Crown, and not so much for her own sake, as for the Honour of God which gave her the Crown. And if any Difficulty should be feared in the Parliament herein, leave the honour, to take away the difficulty thereof, to none other, but assume that person to her self, as most bound thereto; and to propone that her self, which I would trust to be of that efficacy, that if inwardly any Man will repugn; outwardly, the Reasons be so evident for this part, that joined with the Authority of her Person, being proponent, none will be so hardy, temerarious, nor impious, that will resist. And if in this deliberation it should seem strange to put forth these Matters in the Parliament, as I have said in the Instructions, without communicating the same with any of her Council, I would think it well her Grace might confer it with two of the chiefest that be counted of the People most near her favour, one Spiritual, and another Temporal; with declaring to them, first, how touching her Conscience afore God, and her Right afore the World, she can never be quiet until this Matter be stablished touching the Authority of the Church, requiring their uttermost help in that, as if she should fight for the Crown, her Majesty may be sure, she putting the same forth with that earnest manner, they will not lack to serve

her; and they may serve quietly in the Parliament, after her Grace hath spoken to prosecute and justify the same, with efficacy of words, to give all others example to follow her Grace; leaving this part unto them, that if the Name of Obedience to the Pope should seem to bring, as it were, a yoke to the Realm, or any other kind of servitude beside, that it should be profitable to the Realm, both afore God and Man, that her Grace that bringeth it in again, will never suffer it, nor the Pope himself requireth no such thing. And herein also, that they say, That my Person being the Mean to bring it in, would never agree to be an Instrument thereof, if I thought any thraldom should come thereby, they shall never be deceived of me. And if they would say beside, I would never have taken this Enterprize upon me, except I thought by the same to bring great Comfort to the Country; wherein the Pope's Authority being accepted, I would trust, should be so used, that it might be an Example of Comfort, not only to that Country, but to all other that hath rejected it afore, and for that cause hath been ever since in great misery.

This is the sum of all my poor Advice at this time in this Case; whereof I beseech Almighty God so much may take effect, as shall be to his Honour, and Wealth to her Grace, and the whole Realm besides. Amen.

NUMBER X.

A Copy of a Letter, with Articles sent from the Queen's Majesty, unto the Bishop of London; and by him and his Officers, at her gracious Commandment, to be put in speedy execution with effect in the whole Diocess, as well in places exempt, as not exempt whatsoever, according to the Tenour and Form of the same.

Sent by the Queen's Majesty's Commandment, in the Month of March, Anno Dom. 1553.

By the QUEEN.

RIGHT Reverend Father in God, Right trusty and well-beloved, We greet you well. And whereas heretofore, in

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the time of the late Reign of Our most dearest Brother, King Edward the Sixth, (whose Soul God pardon) divers notable Crimes, Excesses, and Faults, with divers kinds of Heresies, Simony, Advoutry, and other Enormities, have been committed within this our Realm, and other our Dominions; the same continuing yet hitherto in like disorder, since the beginning of our Reign, without any correction or reformation at all; and the People, both of the Laity and Clergy, and chiefly of the Clergy, have been given to much insolence and ungodly rate, greatly to the displeasure of Almighty God, and very much to Our regret and evil contentation, and to the no little slander of other Christian Realms, and in a manner, to the subversion and clear defacing of this our Realm: And remembring our Duty to Almighty God, to be to foresee, as much as in us may be, that all Vertue and Godly Living, should be embraced, flourish, and encrease: And therewith also, that all vice and ungodly behaviour, should be utterly banished and put away; or at the least wise, so nigh as might be, so bridled and kept under, that Godliness and Honesty might have the over-hand: understanding, by very credible report, and publique fame, to Our no small heaviness and discomfort, that within your Diocess and jurisdictions, as well in not exempted as in exempted Places, the like disorder and evil behaviour hath been done and used; like also to continue and encrease, unless due provision be had and made to reform the same, (which earnestly in very deed We do mind and intend) to the uttermost all the ways We can possible, trusting of God's furtherance and help in that behalf: For these Causes, and other most just Considerations us moving, We send unto you certain Articles of such special Matter, as among other things be most special and necessary to be now put in execution by you and your officers, extending to thende by Us desired, and the Reformation aforesaid; wherein ye shall be charged with Our special Commandments, by these our Letters, to the intent you and your Officers may the more earnestly and boldly proceed thereunto, without fear of any presumption to be noted on your part, or danger to be incurred of any such our Laws, as by your doings, of that is in the said Articles contained, might any

wise grieve you, whatsoever be threatned in any such Case; and therefore we straitly charge and command you, and your said Officers, to proceed to the execution of the said Articles, without all tract and delay, as ye will answer to the contrary. Given under our Signet at our Palace of Westminster, the 4th day of March, the first Year of our Reign.

Articles.

1. That every Bishop, and his Officers, with all other having Ecclesiastical Jurisdiction, shall, with all speed and diligence, and all manner and ways to them possible, put in execution all such Canons and Ecclesiastical Laws, heretofore in the time of King Henry the 8th used, within this Realm of England, and the Dominions of the same, not being direct and expresly contrary to the Laws and Statutes of this Realm.

2. *Item.* That no Bishop, or any his Officer, or other Person aforesaid hereafter, in any of their Ecclesiastical Writings in Process, or other extra-judicial Acts, do use to put in this Clause or Sentence; *Regia Auctoritate fulcitus.*

3. *Item.* That no Bishop, or any his Officers, or other Person, with other Persons aforesaid, do hereafter exact or demand in the admission of any Person to any Ecclesiastical Promotion, Orders, or Office, any Oath touching the Primacy, or Succession, as of late in few Years passed hath been accustomed and used.

4. *Item.* That every Bishop, and his Officers, with all other Persons aforesaid, have a vigilant eye, and use special diligence and foresight, that no Person be admitted or received to any Ecclesiastical Function, Benefit, or Office, being a Sacramentary, infected or defamed with any notable kind of Heresy, or other great Crime; and that the said Bishop do stay, and cause to be staied, as much as lieth in him, that Benefices, and Ecclesiastical Promotions, do not notably decay, or take hinderance, by passing or confirming of unreasonable Leases.

5. *Item.* That every Bishop, and all other Persons aforesaid, do diligently travel for the repressing of Heresies,

PART II. and notable Crimes, especially in the Clergy, duly correcting and punishing the same.

6. *Item.* That every Bishop, and all other Persons aforesaid, do likewise travel for the condemning and repressing of corrupt and naughty Opinions, unlawful Books, Ballads, and other pernicious and hurtful devices, engendering hatred among the People, and discord amongst the same: And that School-masters, Preachers, and Teachers, do exercise and use their Offices and Duties, without Teaching, Preaching, or setting forth any evil corrupt Doctrine; and that doing the contrary, they may be, by the Bishop and his said Officers, punish'd and remov'd.

7. *Item.* That every Bishop, and all the other Persons aforesaid, proceeding summarily, and with all celerity and speed, may and shall deprive, or declare depriv'd, and amove, according to their learning and discretion, all such Persons from their Benefices and Ecclesiastical Promotions, who contrary to the state of their Order, and the laudable Custom of the Church, have married, and used Women as their Wives, or otherwise, notably and slanderously disordered or abused themselves; sequestering also, during the said Process, the Fruits and Profits of the said Benefits, and Ecclesiastical Promotions.

8. *Item.* That the said Bishop, and all other Persons aforesaid, do use more lenity and clemency with such as have married, whose Wives be dead, than with other, whose Women do yet remain in Life. And likewise such Priests, as with the consents of their Wives, or Women, openly, in the presence of the Bishop, do profess to abstain, to be used the more favourably; in which Case, after Penance effectually done, the Bishop, according to his discretion and wisdom, may, upon just consideration, receive, and admit them again to their former Administration, so it be not in the same Place, appointing them such a Portion to live upon, to be paid out of their Benefice, whereof they be depriv'd, by discretion of the said Bishop, or his Officers, as they shall think may be spared of the said Benefice.

9. *Item.* That every Bishop, and all Persons aforesaid, do foresee, That they suffer not any Religious Man, having solemnly profest Chastity, to continue with his Woman, or Wife: but that all such Persons after deprivation of

their Benefice, or Ecclesiastical Promotion, be also divorced, every one from his said Woman, and due punishment otherwise taken for the Offence therein.

10. *Item.* That every Bishop, and all other Persons aforesaid, do take Order and Direction, with the Parishioners of every Benefice, where Priests do want, to repair to the next Parish for Divine Service; or to appoint, for a convenient time, till other better Provision may be made, one Curat to serve *Alternis Vicibus*, in divers Parishes; and to allot to the said Curat, for his Labour, some portion of the Benefice that he so serveth.

11. *Item.* That all and all manner of Processions of the Church, be used, frequented, and continued, after the old Order of the Church, in the Latin Tongue.

12. *Item.* That all such Holy-days and Fasting-days, be observed and kept, as was observed and kept in the late time of King Henry the Eighth.

13. *Item.* That the laudable and honest Ceremonies which were wont to be used, frequented, and observed in the Church, be also hereafter frequented, used, and observed.

14. *Item.* That Children be Christened by the Priest, and confirmed by the Bishops, as heretofore hath been accustomed and used.

15. *Item.* Touching such Persons as were heretofore promoted to any Orders, after the new sort and fashion of Orders, considering they were not ordered in very deed, the Bishop of the Diocess finding otherwise sufficiency and ability in those Men, may supply that thing which wanted in them before, and then, according to his discretion, admit them to minister.

16. *Item.* That by the Bishop of the Diocess, an Uniform Doctrine be set forth by Homilies, or otherwise, for the good instruction and teaching of all People; and that the said Bishop, and other Persons aforesaid, do compel the Parishioners to come to their several Churches, and there devoutly to hear Divine Service, as of reason they ought.

17. *Item.* That they examine all School-masters and Teachers of Children, and finding them suspect in any ways to remove them, and place Catholick Men in their

PART II.

Rooms, with a special Commandment to instruct their Children, so as they may be able to answer the Priest at the Mass, and so help the Priest to Mass as hath been accustomed.

18. *Item.* That the said Bishop, and all Persons aforesaid, have such regard, respect, and consideration of and for the setting forth of the Premises, with all kind of Vertue, godly Living, and good Example, with repressing also, and keeping under of Vice and Unchristiness, as they, and every of them may be seen to favour the Restitution of true Religion; and also to make an honest account and reckoning of their Office and Cure, to the Honour of God, our good contentation, and the profit of this Realm, and Dominions of the same.

NUMBER XI.

A Commission to turn out some of the Reformed Bishops.

Rot. pat. prim. Mariæ pars septim.

Regina Dei Gratia, &c. perdilectis et fidelibus Consiliariis suis, Stephano Winton. Episcopo, summo suo Angliæ Cancellario et Cudberto Dunelmen. Episcopo, necnon Reverend. et dilectis sibi in Christo Edmund. London. Episcopo, Roberto Assaven. Episcopo, Georgio Cicestren. Episcopo, et Antonio Landaven. Episcopo salutem. Quia omne animi vitium tanto conspectius in se crimen habet, quanto qui peccat major habetur, et quoniam certis et indubitatis testimoniis, una cum facti notorietate et fama publica referente, luculenter intelleximus et manifesto comperimus Robertum Archiepiscopum Ebor. Robertum Mcneven. Joan. Cestren. et Paulum Bristolen. Episcopos, aut certe pro talibus se gerentes, Dei et animarum suarum salutis immemores, valde gravia et enormia dudum commisisse et perpetrasse scelera atq; peccata, et inter cætera quod dolenter certe, et magna cum amaritudine animæ nostræ proferimus, post expressam professionem castitatis, expresse, rite et legitime emissam, cum quibusdam mulieribus nuptias de facto, cum de jure non deberent, in Dei contemptum et animarum suarum peccatum manifestum

necnon in grave omnium ordinum, tam Clericorum quam Laicorum scandalum; Deniq; cæterorum Omnium Christi fidelium perniciosissimum exemplum contraxisse et cum illis tanquam cum Uxoribus cohabitasse. Ne igitur tantum scelus remaneat impunitum ac multos alios pertrahat in ruinam, vobis tenore præsentium committimus et mandamus, quatenus vos omnes, aut tres saltem vestrum qui præsentes Literas Commissionales duxerint exequend. dictos Archiepiscopum Ebor. Episc. Meneven. Episc. Cestren. et Episc. Bristollen. diebus horis et locis, vestro, aut trium vestrum arbitrio, eligend. et assignand. ad comparand. coram vobis, ceu tribus vestrum, vocetis aut vocari faciatis, vocent. aut vocari faciant, tres vestrum (ceu saltem): Si ita vobis aut tribus, vestrum videatur, eosdem Archiep. et Episc. prædict. adeatis, aut tres vestrum adeant et negotio illis summarie et de plano sine ullo strepitu et figura judicii exposito et declarato, si per summariam examinationem et discussionem negotii per vos aut tres vestrum fiendam eundem Archiep. et Episc. prædictos sic contraxisse, aut fecisse constiterit; eosdem a dignitatibus suis prædictis, cum suis juribus pertinen. Universis, omnino amoveatis, deprivetis et perpetuo excludatis, ceu tres vestrum sic amoveant, deprivent, perpetuo excludant: pœnitentiam salutarem et congruam pro modo culpæ vestro aut trium vestrum arbitrio imponend. eisdem injungentes, cæteraq; in prædictis cum eorum incidentibus emergentiis annexis et connexis quibuscunq;, facientes quæ necessaria fuerint, ceu quomodolibet opportuna. Quæ omnia et singula faciend. expediend. et finiend. Nos tam Autoritate nostra Ordinaria, quam absoluta, ex mero motu certaq; scientia nostra, vobis et tribus vestrum potestatem, Autoritatem et licentiam concedimus, et impertimur per præsentes cum cujuslibet coercionis et castigationis severitate et potestate in contrarium facientes non obstant quibuscunque. In cujus rei, &c. Apud Westm. 16. die Martii.

PART II.

NUMBER XII.

Another Commission to turn out the rest of them.

MARY, by the Grace of God, &c. To the Right Reverend Fathers in God, our Right trusty, and right well-beloved Counsellors, Stephen Bishop of Winchester, our Chancellor of England; Cuthbert Bishop of Duresm; Edmond Bishop of London; Robert Bishop of St. Asaph; George Bishop of Chichester, our Almoner; and Anthony Bishop of Landaff, Greeting. Whereas John Tailour, Doctor of Divinity, naming himself Bishop of Lincoln; John Hooper, naming himself Bishop of Worcester, and Glocester; John Harley, Bishop of Hereford; having these said several pretended Bishopricks given to them, by the Letters Patents of Our late deceased Brother, King Edward the Sixth, to have and to hold the same during their good behaviours, with the express Clause, (*quamdiu se bene gesserint*) have sithence, as hath been credibly brought to Our knowledg, both by Preaching, Teaching, and setting forth of Erroneous Doctrine, and also by inordinate Life and Conversation, contrary both to the Laws of Almighty God, and Use of the Universal Christian Church, declared themselves very unworthy of that Vocation and Dignity in the Church.

We minding to have these several Cases duly heard and considered, and thereupon such Order taken with them, as may stand with Justice, and the Laws, have, for the special trust We have conceived of your Wisdoms, Learning, and Integrity of Life, appointed you four, three, or two of you, to be our Commissioners in this behalf: giving unto you four, three, or two of you, full Power and Authority to call before you, if ye shall think so good, the said John Tailour, John Hooper, and John Harley, and every of them. And thereupon, either by Order of the Ecclesiastical Laws, or of the Laws of our Realm, or of both, proceed to the declaring the said Bishopricks to be void, as they be already indeed void. To the intent some such other meet Personages may be elected thereunto, as for their godly Life, Learning, and Sobriety, may be thought worthy the Places. In Witness, &c. *Apud Westm.* 15 *die Martii.*

NUMBER XIII.

Bonner's Certificate, that Bishop Scory had put away his Wife.

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EDMUNDUS permissione Divina London. Episcopus, Universis et singulis Christi fidelibus, ad quos præsentes literæ nostræ testimoniales pervenerint; ac eis præsertim quos infra scripta tangunt, seu tangere poterint quomodolibet in futurum, salutem in Auctore salutis et fidem indubiam præsentibus adhibere. Quia boni Pastoris officium tunc nos rite exequi arbitramur, cum ad exemplar Christi errantes oves ad caulam dominici gregis reducimus, et Ecclesiæ Christi, quæ redeunti gremium non claudit, restituimus: et quia dilectus Confrater noster Joannes nuper Cicestrien. Episcopus in Dioc. et jurisdictione nostris London. ad præsens residentiam et moram faciens; qui olim laxatis Pudicitiæ et castitatis habenis, contra Sacros Canones et Sanctorum Patrum decreta ad illicitas et prohibitas convolavit nuptias; se ea ratione non solum Ecclesiastic. Sacrament. pertractand. omnino indignum; verum etiam a publica officii sui pastoralis fûnctione privatum et suspensum reddens, transactæ licentiosæ vitæ valde pœnitentem et deplorantem, plurimis Argumentis se declaravit, ac pro commissis pœnitentiam alias per nos sibi injunctam salutarem, aliquo temporis tractu in cordis sui amaritudine et animi dolore peregit, vitam hactenus degens laudabilem, spemq; faciens id se in posterum facturum atq; ob id ad Ecclesiasticæ ac Pastoralis Functionis statum, saltem cum quodam temperamento, justitia exigente, reponend. hinc est quod nos præmissa ac, humilem dicti confratris nostri petitionem pro reconciliatione sua habenda et obtinenda considerantes, ejus precibus favorabiliter inclinati, eundem Confratrem nostrum ad publicam Ecclesiastici Ministerii et Officii sui Pastoralis Functionem et Executionem, infra Dioc. nostram London. exercend. quatenus de jure possumus et absq; cujusq; præjudicio restituimus, rehabilitavimus et redintegravimus, prout tenore præsentium sic restituimus, rehabilitamus, et redintegramus; Sacrosanctæ Ecclesiæ clementia et Christiana Charitate id exigentibus. Vobis igitur universis et singulis

PART II.

NUMBER XII.

Another Commission to turn out the rest of them.

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towards God and every Christian Person, which any Bishop should shew to his Flock in any wise.

Article 1.

WHETHER the Clergy, to give example to Laity, have in their Living, in their Teaching, and in their Doing, so behaved themselves, that they (in the judgment of indifferent Persons) have declared themselves to search principally the Honour of God and his Church, the Health of the Souls of such as are committed to their Cure and Charge, the Quietness of their Parishioners, and the Wealth and Honour of the King and Queen of this Realm?

Article 2.

Item. Whether your Parson, Vicar, or any other ministring as Priest within your Parish, have been, or is married, or taken for married, nor yet separated from his Concubine, or Woman taken for Wife? Or whether the same Woman be dead, or yet living; and being living, whether the one resorteth to the other, openly, secretly, or slanderously, maintaining, supporting, or finding the same in any wise to the offence of the People?

Article 3.

Item. Whether there be any Person, of what Estate, Condition, or degree he be, that doth, in open talk, or privily, defend, maintain, or uphold the Marriage of Priests, encouraging or bolding any Person to the defence thereof?

Article 4.

Item. Whether you have your Parson or Vicar resident continually with you upon his Benefice, doing his Duty in the serving of the Cure; and whether being able to do, keep Hospitality upon the same, feeding his Flock with his good living, with his teaching, and his relieving of them to his power?

Article 5.

Item. Whether your Parson, or Vicar, being absent, have a sufficient Dispensation and License therein; and

whether, in his absence, he do appoint an honest, able, and sufficient learned Curat to supply his room and absence to serve his Cure?

Article 6.

Item. Whether your Parson, or Vicar, by himself, or his good and sufficient Deputy for him, do relieve such poor Parishioners; repair and maintain his House, or Mansion, and things thereunto appertaining; and otherwise do his Duty, as by the Order of the Law, and Custom of this Realm, he ought to do?

Article 7.

Item. Whether the said Curat, appointed in the absence of your Parson, or Vicar, do in all Points, the best he can, to minister the Sacraments, and Sacramentals; and other his Duty, in serving the same Cure, specially in celebrating Divine Service at convenient hours, chiefly upon Sundays, and Holy-days, and Procession-days, and ministring the said Sacraments, and Sacramentals, as of Duty and Reason he ought, moving and exhorting earnestly his Parishioners to come unto it, and devoutly to hear the same: and whether he himself do reverently celebrate, minister, and use the same as appertaineth?

Article 8.

Item. Whether he the said Curat, Parson, or Vicar, have been, or is of suspect Doctrine, erroneous Opinion, Misbelief, or evil Judgment; or do set forth, preach, favour, aid, or maintain the same, contrary to the Catholick Faith, and Order of this Realm?

Article 9.

Item. Whether they, or any of them, do haunt or resort to Alehouses, or Taverns, otherwise than for his or their honest Necessity and Relief; or repair to any Dicing-houses, common Bowling-Allies, suspect Houses, or Places; or do haunt and use Common Games, or Plays, or behave themselves otherwise unpriestly and unseemly?

PART II.

Article 10.

Item. Whether they, or any of them, be familiar, or keep company, and be conversant with any suspected Person of evil Conversation and Living, or Erroneous Opinion or Doctrine, or be noted to aid, favour, and assist the same in any wise, contrary to the good Order of this Realm, and the usage of the Catholick Church?

Article 11.

Item. Whether there be dwelling within any your Parishes, any Priest, Forreigner, Stranger, or other, who not presented to the Bishop of the Diocess, or his Officers, examined and admitted by some one of them, doth take upon him to serve any Cure, or to minister any Sacraments, or Sacramentals, within the said Parish?

Article 12.

Item. Whether there be dwelling within any your Parishes, or repairing thither any Priest, or other naming himself Minister, which doth not come diligently to the Church to hear the Divine Service, or Sermons there; but absenteth himself, or discourageth others by his example, or words, to come unto the same, expressing their Name and Sir-name, with sufficient knowledg of them?

Article 13.

Item. Whether there be any Married Priests, or naming themselves Ministers, that do keep any Assemblies, or Conventicles, with such-like as they are, in Office or Sect, to set forth any Doctrine or Usage not allowed by the Laws, and laudable Customs of this Realm; or whether there be any resort of any of them to any Place, for any privy Letters, Sermons, Plays, Games, or other Devices, not expresly in this Realm by Laws allowed?

Article 14.

Item. Whether there be any of them, which is a common Brawler, Scolder, a sower of Discord among his Parish Churches, a Hawker, a Hunter, or spending his time idely

or unthriftily; or being a Fornicator, an Adulterer, a Drunkard, a common Swearer or Blasphemer of God or his Saints, or an unruly or evil-disposed Person; or that hath come to his Benefice or Promotion by Simony, unlawful Suit, or ungodly Means, in any Ways?

Article 15.

Item. Whether they, and every each of them, to the best of their Powers, at all times have exhorted and stirred the People to Quietness and Concord, and to the Obedience of the King and Queen's Majesty's, and their Officers, rebuking all Sedition and Tumult, with all unlawful Assemblies, moving the People to Charity and good Order; and charging the Fathers and Mothers, Masters and Governors of Youth, to keep good Rule, and to instruct them in Vertue and Goodness, to the Honour of God, and of this Realm; and to have them occupied in some honest Art and Occupation, to get their Living thereby?

Article 16.

Item. Whether they, or any of them, do admit any Person to receive the Blessed Sacrament of the Altar, who are openly known or suspected to be Adversaries and Speakers against the said Sacrament, or any other Article of the Catholick Faith; or to be a notorious evil Person in his Conversation or Doctrine; an open Oppressor, or evil Doer to his Neighbour, not being confessed, reconciled, and having made satisfaction in that behalf?

Article 17.

Item. Whether they, or any of them, have of their own Authority admitted and licensed any to preach in their Cure, not being authorised and admitted thereunto, or have denied and refused such to preach as have been lawfully licensed: and whether they, or any of them, having authority to preach within their Cures, doth use to preach, or at the least doth procure other lawful or sufficient Persons to do the same, according to the Order of this Realm?

PART II.

Article 18.

Item. Whether they, or any of them, since the Queen's Majesty's Proclamation, hath, or doth use to say, or sing, the Divine Service, minister the Sacraments, or Sacramentals, or other things, in English, contrary to the Order of this Realm?

Article 19.

Item. Whether they, or any of them, in their Suffrages, Collects, and Prayers, doth use to pray for the King and Queen's Majesty, by the names of King Philip and Queen Mary, according to a Letter, and Commandment therein lawfully given now of late unto them by their Ordinary?

Article 20.

Item. Whether they, and every of them, have diligently moved and exhorted their Parishioners, how and in what manner Children should be Baptized in time of necessity; and they the said Parishioners, reverently and devoutly to prepare themselves to receive and use the Sacraments, especially the Sacrament of the Altar, or to be confessed and receive at the Priest's hand, the benefit of Absolution, according to the laudable custom of this Realm?

Article 21.

Item. Whether they, and every each of them, hath diligently visited his and their Parishioners, in the time of Sickness and Need, and ministred Sacraments and Sacramentals to them accordingly; and whether they have exhorted and monished them to have due respect to their Souls Health; and also to set an Order in their Temporal Lands and Goods, declaring their Debts perfectly, and what is owing unto them; and they so to make their Testaments, and last Wills, that as much as may be, all trouble and business may be excluded; their Wives and Children, with their Friends, may be holpen and succoured, and themselves decently buried and prayed for; and to have an honest memory and commendations for their so doing?

Article 22.

Item. Whether they, and every of them, have solemnized Matrimony, between his Parishioners, or any other Persons, the Banes not before asked, three several Sundays, or Holy-days; or without Certificate of the said Banes, from the Curat of any other Parish, if any of them be of another Parish: And whether touching the Solemnization and use of this Sacrament of Matrimony, and also of all other the Sacraments of the Church, they have kept and observed the old and laudable Custom of the Church, without any innovation or alteration in any of the same?

Article 23.

Item. Whether they, or every each of them, upon the Sunday at the Service-time, doth use to set forth, and to declare unto the People, all such Holy-days, and Fasting-days, as of Godly usage and custom hath heretofore laudably been accustomed to be kept and observed in the week following and ensuing; and whether they, and every of them doth observe and keep themselves the said Holy-days, and Fasting-days?

Article 24.

Item. Whether the Parson, or Vicar, doth repair and maintain his Chancel, and Mansion-house, in sufficient reparation; and the same being in decay, whether he doth bestow yearly the fifth part of his Benefice, till such time the same be sufficiently repaired; doing also further his Duty therein, and otherwise, as by the Law he is charged and bound in that behalf, distributing and doing as he is bound by the Law?

Article 25.

Item. Whether there be any Person that doth serve any Cure, or minister any Sacraments, not being Priest; or if any do take upon them to use the Room and Office of the Parson, or Vicar, or Curat, of any Benefice or Spiritual Promotion, receiving the Fruits thereof, not being admitted thereunto by the Ordinary?

PART II.

Article 26.

Item. Whether they, and every each of them, doth go in Priestly Apparel and Habit, having their Beards and Crowns shaven, or whether any of them doth go in Lay-men's Habits and Apparel, or otherwise disguise themselves, that they cannot easily be discovered or known from Lay-men?

Article 27.

Item. Whether they, or any of them, have many Promotions and Benefices Ecclesiastical, Cures, Secular Services, Yearly Pensions, Annuities, Farms, or other Revenues, now in Title or Possession; and what the Names of them be, and where they lie, giving all good instruction, and perfect information therein?

Article 28.

Item. Whether such as have Churches or Chappels appropriated, or Mansions or Houses thereto appertaining, do keep their Chancels and Houses in good and sufficient reparations; and whether they do all things in Distributions and Alms, or otherwise, as by Law and good Order they ought to do.

Article 29.

Item. Whether any such as were ordered Schismatically, and contrary to the old Order and Custom of the Catholick Church, or being unlawfully and schismatically married, after the late innovation and manner, being not yet reconciled nor admitted by the Ordinary, have celebrated or said, either Mass or Divine Service, within any Cure or Place of this City or Diocess?

Article 30.

Item. Whether any Parson, or Vicar, or other, having Ecclesiastical Promotion, doth set out the same to Farm, without consent, knowledg, and license of his Ordinary, especially for an unreasonable number of Years, or with such Conditions, Qualities, or Manners, that the same is to the great prejudice of the Church, and the incum-

bent of the same, and especially of him that shall succeed therein? BOOK II.

Article 31.

Item. Whether there be any Parson or Vicar, Curat or Priest, that occupieth buying and selling as a Merchant, or occupieth Usury, or layeth out his Mony for filthy Lucres-sake and Gain, to the slander of the Priesthood?

Article 32.

Item. Whether they, or any of them, do wear Swords, Daggers or other Weapons, in times or places not convenient or seemly?

Article 33.

Item. Whether any Priest, or Ecclesiastical Person, have reiterated or renewed Baptism, which was lawfully done before, or invented or followed any new Fashion or Forms, contrary to the Order of the Catholick Church?

Article 34.

Item. Whether the Parson, Vicar, or Curat, do (according to the Law) every quarter in the Year, upon one solemn Day, or more, that is to wit, upon the Sunday, or Solemn Feast (when the Parishioners, by the Order of the Church do come together) expound and declare by himself, or some other sufficient Person, unto the People, in the Vulgar, or Common Tongue, plainly, truly, and fruitfully, the Articles of the Catholick Faith, the Ten Commandments expressed in the Old Law, the Two Commandments of the Gospel, or New Law; that is, of earnest Love to God, and to our Neighbour; the seven Works of Mercy; the seven deadly Sins, with their Off-spring, Progeny, and Issue; the seven principal Vertues, and the seven Sacraments of the Church?

Article 35.

Item. Whether that every Priest, having Cure, do admonish the Women, that are with Child, within his Cure, to come to Confession, and to receive the Sacrament,

PART II. especially when their time draweth nigh, and to have Water in readiness to christen the Child, if necessity so require it?

Article 36.

Item. Whether Stipendiary Priests do behave themselves discreetly and honestly, in all Points, towards their Parson, or Vicar, giving an Oath, and doing according to the Law, and Ecclesiastical Constitutions, Ordinances, and laudable Customs in that behalf?

Article 37.

Item. Whether any Parson, Vicar, or other, having any Ecclesiastical Promotion, have made any alienation of any thing pertaining to their Church, Benefice, or Promotion; what it is, and what warrant they had so to do?

NUMBER XVI.

An Address made by the Lower House of Convocation, to the Upper House.

Ex MS. Col. Cor. C. Cant. RIGHT Reverend Fathers in God, We the Clergy of the Province of Canterbury, of the Lower House, do most humbly pray your good Lordships, That touching the Submission and Order of the Lands and Possessions which sometimes did appertain to divers Bishops, Cathedral Churches, and to the late suppressed Monasteries, Priories, Colleges, Chauntries, and free Chappels, and other Churches within this Realm, and be now in the possession of the Temporality, that it may please your good Lordships, by your discreet Wisdoms, to foresee and provide, that by this our Grant, nothing pass, which may be prejudicial or hurtful to any Bishop, or other Ecclesiastical Person, or their Successors, for or concerning any Action, Right, Title, or Interest, which by the Laws of this Realm are already grown, or may hereafter grow or rise to them, or any of them, and their Successors, for any Lands, Te-

nements, Pensions, Portions, Tithes, Rents, Reversions, Service, or other Hereditaments, which sometime appertained to the said Bishops, or other Ecclesiastical Persons, in the Right of their Churches, or otherwise, but that the same Right, Title, and Interest, be safe and reserved to them, and every of them and their Successors, according to the said Laws.

And further, whereas in the Statute passed in the first Year of Edward the Sixth, for the suppressing of all Colleges, &c. Proviso was made by the said Statute, in respect of the same Surrender, that Schools and Hospitals should have been erected and founded in divers parts of this Realm, for the good education of Youth in Vertue and Learning, and the better sustentation of the Poor; and that other Works, beneficial for the Common-Weal, should have been executed, which hitherto be not performed, according to the meaning of the said Statute, it may please your good Lordships to move the King's and the Queen's most Royal Majesty, and the Lord Cardinal, to have some special consideration for the due performance of the Premises; and that as well the same may the rather come to pass, as the Church of England, which heretofore hath been honourably endowed with Lands and Possessions, may have some recovery of so notable Damages and Losses which she hath sustained.

It may please their Highness, with the assent of the Lords and Commons in this Parliament assembled, and by Authority of the same, to repeal, make frustrate and void, the Statute of Mortmayn, made in the seventh Year of Edward the First, otherwise intituled, *De Religiosis*, and the Statute concerning the same, made the 15th Year of King Richard the Second. And all and every other Statute and Statutes, at any time heretofore made concerning the same. And forasmuch as Tythes and Oblations have been at all times assigned and appointed for the sustentation of Ecclesiastical Ministers; and in consideration of the same, their Ministry and Office, which as yet cannot be executed by any Lay Person, so it is not meet that any of them should perceive, possess, or enjoy the same; That all Impropriations, now being in the hands of any Lay Person, or Persons, and Impropriations made to any secular use, other

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than for the maintenance of Ecclesiastical Ministers, Universities, and Schools, may be, by like Authority of Parliament, dissolved, and the Churches reduced to such State as they were in before the same Impropriations were made. And in this behalf we shall most humbly pray your good Lordships to have in special Consideration, how lately the Lands and Possessions of Prebends, in certain Cathedral Churches within this Realm, have been taken away from the same Prebends, to the use of certain private Persons; and in the lieu thereof, Benefices of notable value, impropriated to the Cathedral Churches in which the said Prebends were founded, to the no little decay of the said Cathedral Churches and Benefices, and the Hospitality kept in the same.

Farther, Right Reverend Fathers, we perceiving the godly forwardness in your good Lordships, in the restitution of this noble Church of England, to the pristine State and Unity of Christ's Church, which now of late Years have been grievously infected with Heresies, perverse and schismatical Doctrine, sown abroad in this Realm by evil Preachers, to the great loss and danger of many Souls, accounting our selves to be called hither by your Lordships, out of all parts of the Province of Canterbury, to treat with your Lordships concerning, as well the same, as of other things touching the State and Quietness of the same Church, in Doctrine and in Manners, have, for the furtherance of your godly doing therein, devised these Articles following, to be further considered and enlarged, as to your Lordships Wisdoms shall be thought expedient. Wherein, as you do earnestly think many things meet and necessary to be reformed; so we doubt not but your Lordships, having respect to God's Glory, and the good Reformation of things amiss, will no less travel to bring the same to pass. And we, for our part, shall be at all times ready to do every thing, as by your Lordships Wisdoms shall be thought expedient.

1. We design to be resolved, Whether that all such as have preach'd in any part within this Realm, or other the King and Queen's Dominions, any Heretical, Erroneous, or Seditious Doctrine, shall be called before the Ordinaries of such Places where they now dwell, or be Benefic'd, and

upon examination, to be driven to recant openly such their Doctrine in all Places where they have preach'd the same? And otherwise, Whether any Order shall be made, and Process to be made herein against them, according to the Canons and Constitutions of the Church in such Case used?

2. That the pestilent Book of Thomas Cranmer, late Arch-Bishop of Canterbury, made against the most Blessed Sacrament of the Altar, and the Schismatical Book, called, The Communion Book, and the Book of Ordering of Ecclesiastical Ministers; all suspect Translations of the Old and New Testament, the Authors whereof are recited in a Statute made the Year of King Henry the Eighth, and all other Books, as well in Latin as in English, concerning any Heretical, Erroneous, or Slanderous Doctrine, may be destroyed and burnt throughout this Realm. And that publick Commandment be given in all Places to every Man having any such Books, to bring in the same to the Ordinary, by a certain day, or otherwise to be taken and reputed as a favourer of such Doctrine. And that it may be lawful to every Bishop, and other Ordinary, to make enquiry and due search, from time to time for the said Books, and to take them from the Owners and Possessors of them, for the purpose abovesaid.

3. And for the better repress of all such pestilent Books, That Order may be taken with all speed, that no such Books may be printed, uttered, or sold, within this Realm, or brought from beyond the Seas, or other parts, into the same, upon grievous pains to all such as shall presume to attempt the contrary.

4. And that the Bishops, and other Ordinaries, may, with better speed, root up all such pernicious Doctrine, and the Authors thereof; We desire that the Statutes made, *Anno quinto* of Richard the Second, *Anno secundo* of Henry the Fourth, and *Anno secundo* of Henry the Fifth, against Hereticks, Lollards, and false Preachers, may be by your Industrious Suit reviv'd and put in force, as shall be thought convenient. And generally, that all Bishops, and other Ecclesiastical Ordinaries, may be restored to their Pristine Jurisdiction against Hereticks, Schismaticks, and their Fautors, in as large and ample manner as they were, in the first Year of King Henry the Eighth.

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5. And that the Premises may be the better executed by the presence of Beneficed Men in their Cures, the Statutes made *Anno* 21. of Henry the Eighth, concerning Pluralities of Benefices, and Non-residence of Beneficed Men; by reason whereof, a larger Liberty or License is given to a great multitude of Priests and Chaplains to be absent from their Benefices with Cure, than was ever permitted by the Canon Laws, and all other Statutes touching the same, may be repealed, void, and abolished; and that the Bishops, and other Ordinaries, may call all Beneficed Men to be resident upon their Cures, as before the making of that Act they might have done.

6. *Item.* That the Ordinaries do, from time to time, make Process for punishment of all Simoniacal Persons, of whom it is thought there were never so many within this Realm. And that not only the Clerks, but also the Patrons, and all the Mediators of such Factions may be punish'd. Wherein we think good that Order were taken, that the Patrons should lose their Patronage during their natural Lives, according to the Ecclesiastical Constitutions of this Realm.

7. *Item.* That the ancient Liberty, Authority, and Jurisdiction, be restored to the Church of England, according to the Article of the great Charter, called, Magna Charta; at the least wise, in such sort as it was in the first Year of Henry the Eighth; and touching this Article, we shall desire your Lordships to be with us most humble Suitors to the King's and Queen's Majesty, and to the Lord Legat, for the remission of the importable Burdens of the First-Fruits, Tenths, and Subsidies. In which Suit, whatsoever advancement your Lordships shall think good to be offered unto their Majesties for the same, we shall therein be always glad to do as shall be thought good.

8. *Item.* That no Attachment of Premunire be awarded against any Bishop, or other Ordinary Ecclesiastical from henceforth in any Matter, but that a Prohibition be first brought to the same, and that it may please the King's and Queen's Majesty, to command the Temporal Judges of this Realm, to explicate and declare plainly, all and singular Articles of the Premunire, and to make a certain Doctrine thereof.

9. *Item.* That the Statutes of the Provisors be not drawn

by unjust Interpretation out of their proper Cases, nor from the proper sense of the words of the same Statutes.

10. *Item.* That the Statute of Submission of the Clergy, made Anno 25. of Henry the Eighth, and all other Statutes made during the time of the late Schism, in derogation of the Liberties and Jurisdictions of the Church, from the first Year of King Henry the Eighth, may be repealed, and the Church restored *in integrum.*

11. *Item.* That the Statute made for finding of great Horses by Ecclesiastical Persons, may likewise be repealed.

12. *Item.* That Usurers may be punish'd by the Common Laws, as in times past hath been used.

13. *Item.* That those which lay violent Hands upon any Priest, or other Ecclesiastical Minister, being in Orders, may be punish'd by the Canon Laws, as in times past hath been used.

14. *Item.* That all Priests, Deacons, and Sub-Deacons, and all other having Prebends, or other Ecclesiastical Promotions or Benefices, from henceforth use such Priest-like Habit, as the quality of his State and Benefice requireth.

15. *Item.* That married Priests may be compelled to forsake their Women, whom they took as their Wives.

16. *Item.* That an Order may be taken for the bringing up of Youth in good Learning and Vertue; and that the School-Masters of this Realm may be Catholick Men, and all other to be removed that are either Sacramentaries, or Hereticks, or otherwise notable Criminous Persons.

17.* *Item.* That all exempt and peculiar Places may, from henceforth, be immediately under the Jurisdiction of that Arch-Bishop, or Bishop, and Arch-Deacon, within whose several Diocess and Arch-deaconry, the same are presently constitute and scituate. And whereas divers Temporal Men, by reason of late Purchases of certain Abbies, and exempt Places, have, by their Letters Patents, or otherwise, granted unto them Ecclesiastical Jurisdiction in the said Places; That from henceforth the said Jurisdiction be devolv'd to the Arch-Bishop, or Bishop, and Arch-Deacon, within whose Diocess and Arch-deaconry the same now be.

* This Article is in the MS. scratched out and crossed.

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18. *Item.* Where the Mayor of London, by force of a Decree made, Anno of Henry the Eighth, hath attributed unto him the Cognition of Causes of Tythes in London; that from henceforth the same Cognition, and Jurisdiction, may utterly cease, and be reduced immediately to the Bishop of London Ordinary there.

19. *Item.* That Tythes may be henceforth paid according to the Canon Laws.

20. *Item.* That Lands and Places impropriated to Monasteries, which at the time of Dissolution and Suppression thereof, were exempt from payment of Tythes, may be now allotted to certain Parishes, and there chargeable to pay like Tythes as other Parishioners do.

21. *Item.* That there be a streight Law made, whereby the reparations of Chancels, which are notoriously decay'd through the Realm, may be duly repaired, from time to time, by such as by the Law ought to do the same; and namely, such as be in the King's and Queen's Hands; and that the Ordinaries may lawfully proceed in Causes of Dilapidations, as well of them as of all other Parsonages, Vicarages, and other Ecclesiastical Benefices and Promotions.

22. *Item.* That Order be taken for the more speedy payment of Pensions to all Priests, Pentionaries; and that they may have the same, without long Suits or Charges.

23. *Item.* That an Order be taken for payment of Personal Tythes, in Cities, and Towns, and elsewhere, as was used in Anno 21. of Henry the Eighth.

24. *Item.* That such Priests as were lately married, and refuse to reconcile themselves to their Order, and to be restored to Ministration, may have some special Animadversion, whereby as Apostates they may be discern'd from other.

25. *Item.* That Religious Women, which be married, may be divorced.

26. *Item.* That in Divorces, which are made from Bed and Board, Provision may be made, that the Innocent Woman may enjoy such Lands and Goods as were hers before the Marriage, or that happened to come to her use at any time during the Marriage; and that it may not be lawful for the Husband, being for his Offence divorced from the said Woman, to intermeddle himself with the said Lands or Goods, unless his Wife be to him reconciled.

27. *Item.* That Wardens of Churches and Chappels, may render their Accounts before the Ordinaries, and may be by them compell'd to do the same.

28. *Item.* That all such Ecclesiastical Persons as lately have spoiled Cathedral, Collegiat, and other Churches, of their own heads and temerity, may be compelled to restore all and singular things so by them taken away, or the true value thereof; and farther, to re-edify such things, as by them are destroy'd and defac'd.

NUMBER XVII.

A Bull, constituting Cardinal Beaton Arch-Bishop of St. Andrews, Legate a Latere *in the Kingdom of Scotland.*

An Original.

Ex Chartophylac. Regio.

PAULUS Episcopus Servus Servorum Dei, dilecto Filio Davidi, et Sancti Stephani in Celiomonte Presbitero Cardinali Sancti Andreæ nuncupato, apud Charissimam in Christo Filiam nostram Mariam Scotorum Reginam Illustrem, et in toto Scotiæ Regno, et Universis et singulis Provinciis, Civitatibus, Terris, Castris, et Locis præfatæ Mariæ Reginæ mediate vel immediate Subjectis, nostro Apostolicæ sedis Legato, Salutem et Apostolicam Benedictionem. Licet potestatis plenitudo desuper nobis sit commissa, et Universi Gregis Domini, divina disponente Clementia, curam habeamus; fines tamen humanæ possibilitatis excedere non valentes, considerantesq; quod circa singula per nos ipsos Apostolicæ servitutis Officium absolvere non possumus, nonnunquam aliquos, et præcipue Sanctæ Romanæ Ecclesiæ Cardinales, in Sollicitudinis partem assumimus; ut ipsis vices nostras supplentibus, eorum cooperatione laudabili nostri oneris gravitatem alleviantes, ministerium nobis Commissum, Divina favente gratia, facilius et efficacius exequamur: Animo itaq; volventes multa quotidie eventura ob quæ opportunum atq; necessarium erit, cum charissima in Christo Filia nostra Maria Scotorum Regina Illustri, super pluribus Decus, Dignitatem ac Statum Christianæ Reipublicæ, Sanctæq; sedis Aposto-

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licæ concernentibus pertractare; ac nobis persuadentes quod Circumspectio tua, quæ rerum maximarum usu et experientia, ac singulari in agendo studio et dexteritate, nec minori prudentia et ingenii Acrimonia ita præstat, quod quæcunq; contigerint cum illa Majestate, nostro et prædictæ sedis nomine communicanda, tractanda, et peragenda, quæ nostrum et dictæ sedis honorem ipsamq; dignitatem respiciunt, necnon illa quæ eidem Circumspectioni tuæ duxerimus committenda, ea cura, industria, et solertia prosequeris, et adimplere curabis ut voluntas nostra, quæ non nisi ad Gregem custodiæ nostræ commissum, tuendum, et ampliandum invigilat, optatum finem sortiatur; Habita super his cum venerabilibus fratribus nostris Sanctæ Romanæ Ecclesiæ Cardinalibus, matura deliberatione, de ipsorum Fratrum Consilio, Circumspectionem tuam apud dictam Mariam Reginam, necnon in toto Scotiæ Regno, ac universis et singulis Provinciis, Civitatibus, Terris, Castris, et Locis eidem Mariæ Reginæ mediate vel immediate subjectis, nostrum et sedis prædictæ Legatum, ad beneplacitum nostrum, Creamus, Constituimus et Deputamus. Circumspectio igitur tua munus hujusmodi devota mente suscipiens, se in illius executione sic sollicitam, ac verbo et opere studiosam diligentemq; exhibeat, quod ex tuis laboribus divina favente gratia optati fructus, quod speramus, succedant: Tuq; per sollicitudinem tuam præter æternæ retributionis præmium, possis apud nos et sedem eandem merito commendari. Nos autem, ut ipsi expectati fructus quantocius, emanent, et tu erga Personas Regni, Provinciarum, Civitatum, Terrarum, Castrorum, et Locorum prædictorum, necnon familiares tuos continuos, commensales, undecunq; originem et ubicunq; Domicilium habentes, tuis obsequiis insistentes, et tibi servientes, te possis reddere gratiosum, Circumspectioni tuæ Matrimoniales et Beneficiales, ac alias Ecclesiasticas necnon spirituales et prophanas causas quaslibet, ad forum Ecclesiasticum quomodolibet pertinentes, tam primæ instantiæ, quem Appellatione quorumcunque, etiam a quibuscunq; Judicibus, Ordinariis et Delegatis, etiam per nos et sedem prædictam, seu quoscunq; alios etiam a Latere Legatos, et Judices interpositarum pro tempore, et durante dicta Legatione interponendarum, etiam Summarie, simpliciter, et de plano,

sine strepitu et figura Judicii, sola facti veritate inspecta; cum potestate citandi, et inhibendi, ac sequestrandi, et exequendi, etiam per edictum publicum constituto, summariè et extrajudicialiter, de non tuto accessu, etiam sub censuris et pœnis Ecclesiasticis etiam pecuniariis, tuo vel tuorum Delegatorum arbitrio moderandis, exigendis et applicandis, per te, vel alium seu alios, audiendas, cognoscendas, et fine debito terminandas, delegandi; illasq; etiamsi per nos aut alios Autoritate Apostolica delegatæ forent, seu alias coram quocunq; penderent, cum tibi placuerit, ad te advocandi, et aliis etiam simpliciter committendi, et adversus quascunq; sententias, et res Judicatas, ac Contractus, et Lesiones quascunque, dictis tuis familiaribus Beneficium Restitutionis in integrum concedendi. Ac Officium Tabellionatus quibuscunq; personis idoneis, recepto ab eis in forma solita juramento, concedendi: illosq; Tabelliones creandi, et Notariatus Officio investiendi, alias juxta formam in Quinterno Cancellariæ Apostolicæ descriptam: Ac Milites auratos, Comitesq; Palatinos, et Poetas Laureatos creandi, constituendi, et deputandi: Ac personas sufficientes et idoneas ad Doctoratus, seu Licenciaturæ, et Baccalaureatus in utroq; vel altero Jurium, et etiam ad Magisterii tam in Theologia quam Artibus, et Medicina, vel alios gradus hujusmodi promovendi; eisq; insignia solita et debita, conferendi, et exhibendi, seu exhiberi et conferri faciendi, eisq; quod omnibus et singulis Gratiis, Privilegiis, Libertatibus, immunitatibus, exemptionibus, et indultis, quibus alii Milites aurati, Poetæ Laureati, et Comites Palatini, per nos et sedem prædictam, creati et instituti, necnon ad hujusmodi Gradus in Universitatibus Studiorum generalium, juxta illos actus et mores, ac servatis servandis promoti utuntur, potiuntur et gaudent; seu uti, potiri, et gaudere poterunt, quomodolibet in futurum; uti, potiri et gaudere, libere et licite possint, et debeant indulgendi. Ac cum Nobilibus et Graduatis, ut quæcunq; Tria, et si cum eis ad Duo incompatibilia Beneficia Ecclesiastica, insimul ad vitam obtinendam dispensatum foret; cum eis ut quodcunq; Tertium, cum aliis vero non Nobilibus aut Graduatis, ut quæcunq; Duo Curata, seu alias invicem incompatibilia, etiam si dignitas, Personatus, Administrationes, vel Officia in Cathedralibus, etiam Me-

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tropolitanis, vel Collegiatis: et Dignitates ipse in Cathedralibus, etiam Metropolitanis, post Pontificiales Majores, seu Collegiatis Ecclesiis hujusmodi Principales, aut duo ex eisdem Parrochiales Ecclesiæ, vel earum perpetuæ Vicariæ fuerint: Et ad dignitates, personatus, administrationes, vel officia hujusmodi consueverint, qui per electionem assumi, eisq; cura immineat animarum, necnon quæcunq; duo dissimilia, vel similia, sub uno, duobus vel tribus tectis dictarum vel aliarum Ecclesiarum consistentia: Ac cum quibusvis Personis, cujusvis Ordinis, Monachis, Canonicis, et Religiosis, ut quæcunq; duo Beneficia Ecclesiastica, cum cura vel sine cura regularia, aut cum eorum altero, seu sine illis, unum curatum seculare, et cum quibusvis Clericis Secularibus, ut unum Beneficium Ecclesiasticum cum cura, vel sine cura cujusvis Ordinis regulare, etiam si beneficia regularia hujusmodi Prioratus, præposituræ, præpositatus, Dignitates, Personatus, Administrationes vel Officia fuerint; et ad illos, illas, vel illa, consueverint, qui per electionem assumi, eisq; cura immineat animarum: Regulares, videlicet unum ex dictis regularibus beneficiis quod maluerint, si Prioratus, præpositura, aut alia Dignitas Conventualis, aut officium claustrale fuerit, in titulum et ipsi regulares reliquum, ac seculare vel alterius Ordinis regulare; necnon Clerici Seculares unum quod Conventuale aut Claustrale non sit, in commendam quoad vixerint, vel ad tempus de quo tibi videbitur retinere, ac de ipsius commendandi beneficii, fructibus, redditibus, et proventibus disponere, et ordinare, sicuti illud in titulum pro tempore obtinentes, de illis disponere et ordinare potuerunt, seu etiam debuerunt; Alienatione tamen quorumcunque bonorum immobilium, et preciosorum mobilium, dicti Beneficii in Commendam retinendi, eis penitus interdicta: Necnon cum petentibus defectum Natalium etiam regularibus, ut ad omnes etiam Sacros Ordines promoveri, et quæcumque, quotcumque, et qualiacunque Beneficia Ecclesiastica cum cura vel sine cura, ac se invicem compatientia, etiam si Canonicatus, et Prebendæ in Cathedralibus, etiam Metropolitanis vel Collegiatis Ecclesiis, hujusmodi ac alias ut præfertur qualificata fuerint; dummodo dignitates in Metropolitanis vel aliis Cathedralibus, post Pontificales Majores, et in Collegiatis Ecclesiis hujusmodi Principales non

existant; ac etiam cum eis si graduati non fuerint, ut præfertur, ad duo, si vero graduati fuerint, ad tria incompatibilia beneficia hujusmodi, non tamen dignitates majores ut præfertur, nec Principales, vel cum dispensatis ad duo ut tertium Curatum, vel alias incompatibile ut supradictum est, et cum regularibus etiam ad beneficia regularia ut præfertur, qualificata, et competentibus, ætatis defectum etiam regularibus, supra decimum septimum suæ ætatis Annum, ut seculare quodcunq; Beneficium Ecclesiasticum Curatum, vel alias incompatibile, etiam si dignitas, personatus, administratio, vel Officium in Cathedrali, vel Metropolitana vel Collegiata, etiam si dignitas ipsa in Cathedrali vel Metropolitana post Pontificalem majori, et in Collegiata Ecclesia hujusmodi Principalis seu Parochialis Ecclesia, vel ejus perpetua Vicaria fuerit; et ad dignitates, personatus, administrationes, vel officia tam secularia quam regularia, hujusmodi consueverunt, quæ per electionem assumi, eisq; cura immineat animarum, Regulares vero beneficium etiam seculare ut præfertur qualificatum, si eis alias canonice conferatur, aut ipsi eligantur, præsententur, vel alias assumantur ad illa et instituantur, in eis recipere et insimul quoad vixerint retinere, illaq; simul vel successive, simpliciter vel ex causa permutationis, quoties sibi placuerit dimittere, et commendæ hujusmodi cedere, ac loco dimissi vel dimissorum, aliud vel alia, simile vel dissimile, aut similia vel dissimilia, beneficium seu beneficia, Ecclesiasticum vel Ecclesiastica, quæcunque, quotcunque et qualiacunque compatientia, seu duo aut tria vel tertium curata, seu alias invicem incompatibilia, ac duo alia similia vel dissimilia, sub uno vel duobus aut tribus tectis consistentia, ac quæcunque, quotcunque et qualiacunque cum cura vel sine cura, se invicem et cum prædictis compatientia, aut suprà dictum decimum septimum Annum agentes, curatum vel alias incompatibile Beneficium Ecclesiasticum respective similiter recipere, et dummodo inter ipsa tria incompatibilia plures quam duæ Parrochiales Ecclesiæ, vel earum perpetuæ Vicariæ, aut duo Canonicatus et Prebendæ, seu duæ dignitates, personatus, administrationes, vel officia, sub eodem tecto ac pro dictis patientibus, defectum Natalium, dignitates ipsæ in eisdem Cathedralibus etiam Metropolitanis post Pontificales Majores, aut

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Collegiatis Ecclesiis hujusmodi modo Principales non existent, insimul quoad vixerint vel ad tempus retinere. Quodq; constituto in sexto decimo, ut ad Subdiaconatus, et in decimo octavo ad Diaconatus, ac in vigesimo primo suarum ætatis Annis, etiam si ratione Beneficiorum Ecclesiasticorum per eos obtentorum arctati fuerint, ad Presbiteratus Ordines, et tam ipsi quam quicunq; alii in ætate legitima constituti, et similiter arctati, promoveri volentes, ut ad omnes ordines prædictos, etiam extra tempora a jure Statuta, quibusvis diebus Dominicis, vel Festivis, et prout necessitas exegerit, ad duos ex ordinibus prædictis eodem die a quocunq; maluerint, Catholico Antistite, gratiam et communionem dictæ sedis habente, alias tamen rite promoveri libere et licite possint. Quodq; obtinentes Beneficia Ecclesiastica curata, seu alias Sacros et Presbiteratus Ordines hujusmodi, tam de jure quam ex Statuto, fundatione, vel alias requirentia, ut ratione illorum, Usque ad septennium a fine Anni eis a jure præfixi computandum, ad aliquem ex Diaconatus et Presbiteratus Ordinibus hujusmodi, dummodo infra primum dicti septennii Biennium ad dictum Subdiaconatus Ordinem promoti fuerint, se promoveri facere minime teneantur, nec ad id a quoquam, quavis Auctoritate inviti valeant coarctari; etiam unum, duo, vel plura septennia, vel alia tempora ad id per nos aut sedem eandem pluries concessa, et prorogata fuerint, et pendeant: Et cum quibusvis Personis tertio aut quarto, aut mixtim, tertio et quarto, etiam multiplici consanguinitatis seu affinitatis gradibus invicem conjunctis, et quocunq; impedimento publicæ honestatis, aut cum his qui per Adulterium se polluissent, dummodo in mortem defuncti conjugis quicquam machinati non fuissent, ut invicem matrionaliter copulari, et in contractis per eos scienter vel ignoranter Matrimoniis, cum absolutione a censuris quas sic scienter contrahendo incurrissent, remanere possint, etiam prolem exinde susceptam legitimam decernendo, dispensandi. Ac Personis quibuscunque, Ecclesiasticis Secularibus et Regularibus, ut quoad vixerint, vel ad aliud tempus in Romana Cura, vel altero Beneficiorum Ecclesiasticorum per eos obtentorum residendo, aut Literarum Studio in Loco ubi illud vigeat generale insistendo, fructus, redditus et proventus omnium et singulorum Beneficiorum

Ecclesiasticorum, cum cura vel sine cura, quæ in quibusvis Ecclesiis sive Locis pro tempore obtinebunt, etiamsi ut præfertur, qualificata fuerint cum ea integritate, quotidianis distributionibus duntaxat exceptis, libere percipere valeant, cum qua illos perciperent, si in eisdem Ecclesiis sive locis personaliter residerent, et ad residendum interim in eisdem minime teneantur, nec ad id a quoquam valeant coarctari. Proviso quod beneficia prædicta debitis propterea non fraudentur obsequiis, et animarum Cura in eis quibus illa immineat nullatenus negligatur; sed per bonos et sufficientes Vicarios, quibus de ipsorum beneficiorum proventibus necessaria congrue ministrentur, diligenter exerceatur, et deserviatur inibi laudabiliter in divinis. Ac quibuscunq; personis liceat habere Altare portatile, cum debitis Reverentia, et honore, super quo in locis ad id congruentibus et honestis sive alieni juris præjudicio: Et cum qualitas negotiorum pro tempore ingruentium id exegerit, antequam elucescat dies, circa tamen diurnam lucem, ita quod id nec eis, nec Sacerdoti taliter celebranti ad culpam valeat imputari, et cum eos ad loca Ecclesiastica interdicta supposita contigerit declinare, in illis clausis Januis, Excommunicatis et interdictis exclusis, non pulsatis Campanis, et submissa voce possint etiam per se ipsos, si Ecclesiastici et ad Presbiteratus ordinem rite promoti fuerint, aut per proprium vel alium Sacerdotem, Missas et alia Divina Officia in sua et famulorum suorum domesticorum præsentia celebrare, et celebrari facere; dummodo ipsi vel illi causam non dederint interdicto, nec id ipsis vel illis contigerit specialiter interdici: Proviso etiam quod parce hujusmodi concessione ante diem, celebrandi et celebrari faciendi utantur; quia cum in Altaris Ministerio immoletur Dominus noster Jesus Christus Dei Filius, qui Candor est Lucis æternæ, convenit hoc non noctis tenebris fieri, sed in Luce. Ac quibuscunq; Personis ut Confessorem seu Confessores idoneos eligere possint, qui eos et eorum quemlibet juxta formam in quinterno dictæ Cancellariæ annotatam, poterit absolvere. Necnon quibusvis Personis Ecclesiasticis secularibus ut quoad vixerint, et quoties eis placuerit, per seipsas aut cum uno Presbitero, seu Clerico, socio seu familiari, horas Canonicas diurnas et nocturnas, ac alia divina officia secundum

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usum et morem Romanæ Ecclesiæ, etiam juxta ritum Breviarii noviter impressi, extra tamen chorum Ecclesiæ, dicere et recitare, libere et licite valeant; et ad alium usum super hoc observandum, etiam ratione beneficiorum per eas obtentorum, minime teneantur, nec ad id compelli possint, indulgendi. Quodq; quilibet Sacerdos aut Religiosus Ecclesiast. Sacramenta ministrare valeat, Juræ Parrochialis Ecclesiæ, et cujuslibet alterius in omnibus semper salvo. Concedendi, ac Mulieribus honestis quibuscunque, ut quæcunq; Monasteria, et domos Monialium quarumcunque, etiam observantiæ regularis exempta et non exempta, quomodocunq; reclusa, cum aliquibus Matronis etiam honestis, de consensu eorum qui dictis Monasteriis et Domibus præfuerint, dummodo inibi non pernoctent, Devotionis causa ingredi valeant: Ac Rectoribus Parrochialium Ecclesiarum, et aliorum Beneficiorum Ecclesiasticorum, Curatorum, vel quoscunq; eorum, Parrochianos utriusq; sexus, ab omnibus et singulis eorum peccatis, et Criminibus, in Casibus in quibus Ordinarii locorum de Jure vel consuetudine, aut alias absolvere possint; Et in illis qui sedi prædictæ reservati non fuerint, absolvere, Ac vota quæcunque per eos pro tempore emissa, preterquam sedi prædictæ reservata, in alia pietatis opera commutare valeant: Ac quibuscunq; personis utriusque sexus, Secularibus, Ecclesiasticis, Religiosis, Mendicantibus, quæ Zelo Devotionis accensæ, Sepulchrum Dominicum, et alia pia Loca et Oratoria terræ Sanctæ, desiderant personaliter visitare, quibusvis prohibitionibus Apostolicis in contrarium factis non obstantibus, Sepulchrum et alia Loca prædicta visitare. Et in locis in quibus usus olei non habetur, ut Butiro et Caseo et infirmi de Consilio utriusq; Medici, Carnibus Vesci, et licite uti valeant, indulgendi. Necnon quæcunq; Juramenta ad effectum agendi, ac etiam simpliciter ut tibi videbitur, dummodo alicui exinde magnum præjudicium non fiat, relaxandi. Ac quoscunq; qui Perjurii Reatum incurrerint, ab illo absolvendi, et ad Priores honores, Statum, et famam restituendi, ac plenarie redintegrandi, omnemq; inhabilitatis et Infamiæ maculam sive notam, Præmissorum occasione contractam, pœnitus abolendi: Ac quoscunque per saltum, vel furtive, ad aliquos sacros Ordines promotos, ab excessu quem propterea in-

currerint, absolvendi; vel ut ad aliquos alios si promoti non essent, alias rite promoveri, libere et licite possint dispensandi: Absolvendi quoq; omnes et singulos qui Simoniæ labem, tam in beneficiis per eos habitis cujuscunq; qualitatis fuerint, quam Ordinibus per eos susceptis contraxerint, ab illa et excommunicationis aliisq; censuris, et pœnis Ecclesiasticis quas propterea incurrerint; et super Irregularitate si quam illis ligati, Missas et alia Divina Officia, non tamen in contemptum Clavium, celebrando, seu alias se immiscendo, contraxissent, dispensandi: omnemq; inhabilitatis et Infamiæ maculam, similiter per eos dicta occasione, ac etiamsi forsan aliqua beneficia, curata vel alias incompatibilia, post et contra fœlicis recordationis Johannis Papæ 22, Prædecessoris nostri, quæ incipit, Execrabilis, Constitutionem detinuissent, et detinerent, fructus perripiendo, ex eisdem contractam abolendi; dictaq; beneficia eis, facta tamen per eos prius de fructibus male perceptis, debita Compositione pro Camera Apostolica, denuo conferendi: Et eos qui etiam Parrochiales Ecclesias, vel alia beneficia Ecclesiastica Presbiteratus vel alium ordinem requirentia, intra Annum vel aliud tempus pacifice possedissent, et ea postmodum detinuissent et detineant, ad dictum Presbiteratus ordinem legitimo cessante impedimento, nullaq; per eos desuper dispensatione obtenta, non promoti, fructus etiam percipiendo, absolvendi; omnemq; inhabilitatis et Infamiæ maculam, sive notam, similiter per eos dicta occasione contractam, pœnitus tollendi, eisq; de novo de beneficiis prædictis sic detentis providendi, facta tamen debita de fructibus male perceptis, pro Camera prædicta ut prædictum est, compositione. Ac quoscunq; qui in Clericos et Presbiteros, citra tamen membri mutilationem et mortem, manus violentas temere injecissent, ab Excommunicationis sententia, quam propterea incurrerint, si hoc humiliter petierint; Et etiam qui tempore Bellorum, Rapinas, Sacrilegia, Furta, et alia mala perpetrarunt, debita satisfactione prævia, et etiam illos, qui horas Canonicas omiserunt, et debita tempore non recitaverunt, aut inadvertenter dixerunt, cujuscunq; Qualitatis, Ordinis et Conditionis fuerint, ab excessibus et omissione hujusmodi respective; Necnon etiam quoscunq; Religiosos Ordinum quorumcunque, qui ob sui habitus non dela-

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tionem, aut alias, Reatum sedis Apostolicæ incurrissent, ab illa ac etiam Excommunicationis, aliisq; sententiis, censuris et pænis Ecclesiasticis, quos propterea etiam juxta instituta suorum ordinum regularia incurrissent, absolvendi: Ac super irregularitate quacunque, præterquam homicidii voluntarii, aut Bigamiæ, quovismodo, etiam per sententiam, etiam sanguinis, ultimi supplicii inde sequuti, aut mutilatione membrorum contracta, ad omnes etiam Sacros et Presbiteratos Ordines, citra tamen Altaris Ministerium, et ad dignitates et beneficia Ecclesiastica, cum cura et sine cura, quæcunque, quotcunq; et qualiacunque, se invicem compatientia, eis alias Canonice conferenda, dispensandi; omnemq; inhabilitatis et Infamiæ maculam sive notam etiam inde contractam, penitus abolendi. Et contra quoscunq; tam Ecclesiasticos quam Laicos, Litterarum Apostolicarum et Supplicationum ac Commissionum Falsarios, Schismaticos, Hæreticos, Usurarios, Raptores, et aliorum quorumcunque Criminum Reos, cujuscunque dignitatis, status, gradus, ordinis, vel conditionis existentes, inquirendi, procedendi, ac reos juxta criminum et excessuum exigentiam, prout Canonicæ disponunt Sanctiones, ut videbitur Conscientiæ expedire, puniendi: Contradictores quoslibet et Rebelles, per Censuram Ecclesiasticam, et alia Juris Remedia, Appellatione postposita, compescendi, et si opus fuerit auxilium Brachii secularis invocandi, seu præmissa fieri faciendi: Et si ad Cor reversi, suum errorem recognoverint, et de præmissis volverint, ipsiq; humiliter postulaverint, seu supplicaverint, et tibi videbitur eos a criminibus, et excessibus ac sententiis, censuris, et pænis hujusmodi quas propterea incurrerint, absolvendi: Ac cum eis, facta tamen cum dicta Camera Compositione, ad Ordines, Honores et Dignitates, ac etiam Beneficia Ecclesiastica, quæcunque, quotcunque, et qualiacunque, dispensandi, eosque in pristinum statum restituendi, reponendi, et plenarie redintegrandi, omnemq; inhabilitatis et Infamiæ maculam, sive notam per eos præmissorum occasione contractam, etiam pœnitus abolendi. Ac cum dictis Usurariis super male ablatis, et perceptis incertis, pro dicta Camera componendi, eisque, ut facta compositione hujusmodi, ad aliam restitutionem faciendam non teneantur, concedendi. Ac quascunque Ecclesias,

Monasteria, Domos, Universitates, et Collegia, ac pia Loca, quæcunq; etiam exempta, et eidem sedi immediate subjecta, per te vel alium, seu alios idoneos, visitandi, et quæ ex eis Correctione et Emendatione tam in Spiritualibus quam Temporalibus indigere cognoveris, tam in Capite quam in membris reformandi, prout secundum Deum, et Canonicas Sanctiones, ac Regularum suarum instituta, noveris expedire: Ac quæcunq; Statuta, et Ordinationes Ecclesiarum, Universitatum, et Studiorum generalium, Monasteriorum, Ordinum, et Conventuum, quæ tamen Libertatem Ecclesiasticam non confundant, aut illi derogent vel repugnent, confirmandi, et approbandi; Supplendique omnes et singulos defectus, si qui forsan intervenissent in eisdem, illaq; si tibi expedire videbitur, moderandi, corrigendi, et in melius reformandi, ac illis juxta illorum exigentiam addendi. Necnon quotquot tibi videbitur in nostros et dictæ sedis Accolitos, Capellanos, et Notarios Apostolica Auctoritate recipiendi, et aliorum nostrorum et dictæ sedis Accolitorum, Capellanorum, et Notariorum numero, et consortio favorabiliter aggregandi; Ac eis quod omnibus et singulis Privilegiis, Prerogativis, indultis, honoribus, exemptionibus, gratiis, libertatibus, et immunitatibus, utantur, potiantur, et gaudeant, quibus utuntur, potiuntur et gaudent, ac uti, potiri et gaudere poterunt, quomodolibet in futurum alii nostri et dictæ sedis Notarii: Exhibendi quoque, et exhiberi faciendi, eis Insignia Notariatus hujusmodi, recepto tamen prius ab eis solito Juramento, ac quibusvis personis Ecclesiasticis etiam Prælatis, Secularibus, et Regularibus, utriusq; sexus, etiam juxta formam Quinterni Cancellariæ, hujusmodi licentiam Testandi, concedendi; Ac etiam per te vel alium seu alios quorumcunq; beneficiorum Ecclesiasticorum cum cura et sine cura, Secularium vel Regularium, etiam quæ dictæ sedi ex quavis causa præterquam ratione Officialium sedis prædictæ, in Romana Curia officia sua actu exercentium, generaliter reservata fuerint, resignationes simpliciter, vel ex causa permutationis, ac commendatorum et ligitiosorum tam in dicta Curia quam extra eam, cessiones litis, causas juris ac commendarum recipiendi, et admittendi, ac Causas desuper pendentes advocandi, et lites hujusmodi penitus extinguendi, dictaq; beneficia tam simpliciter quam

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ex eadem causa, et alia quæcunque, quotcunque, et qualiacunque, etiam alias, etiam per obitum infra limites dictæ Legationis, et quoad tuos Familiares, continuos, commensales extra dictos limites ubicunq; vacantia, et vacatura, etiamsi ut præfertur reservata, vel affecta, et de jure Patronatus Laicorum fuerint, etiam si Dignitates Majores et Principales, et beneficia etiam regularia manualia, et alias quomodolibet qualificata fuerint, personis idoneis etiam quæcunque, quotcunque, et qualiacunque beneficia Ecclesiastica obtinentibus et expectantibus, etiam secularibus vel regularibus, conferendi, et de illis etiam providendi: Necnon quibusvis ministeriis tam Virorum quam Mulierum, Ordinum quorumcunq; Legationis prædictæ, quorum tamen videlicet Virorum fructus, redditus, et proventus ducentorum fleecnorum Auri, de Camera secundum communem extenuationem, valorem annuum non excedant, nunc et pro tempore vacantibus, de Abbatibus et Abbatissis, providendi, ac Monasteria et beneficia hujusmodi quibusvis ad vitam, vel ad tempus, per eos tenenda, regenda, et gubernanda; ita quod liceat eis, debitis et consuetis illorum supportatis oneribus, de residuis illorum fructibus, redditibus, et proventibus, disponere et ordinare, sicuti illa in titulum pro tempore obtinentes, de illis disponere et ordinare potuerunt, seu etiam debuerunt: Alienatione tamen quorumcunq; bonorum immobilium, et preciosorum mobilium, Monasteriorum et beneficiorum prædictorum eis penitus interdicta. Commendandi necnon invicem, vel ad tempus, etiam quibusvis Mensis, Spiritualibus, Capitularibus, et Conventialibus, uniendi, annectendi, et incorporandi, Ac Canonicos super-numerarios, de consensu Capituli creandi, ac ad sententiarum, rerum judicatarum, Exemptorialium, et Censurarum, per resignantes, seu cedentes in Rota nostri Pallatii Apostolici habitarum, prosecutionem, illos in quorum favorem resignaverint, seu cesserint, admittendi, seu admitti faciendi, et mandandi et ad ulteriorem executionem usque ad realem paritionem contra quoscunq; etiam Pontificali præditos dignitate procedendi, ac verum et ultimum vacationis modum, etiam si ex eo quævis generalis reservatio resultet, pro expressa habend. ac super illorum et quorumcunq; aliorum beneficiorum Ecclesiasticorum fructibus, redditibus, et proventibus, quas-

cunq; pensiones Annuas, non tamen medietatem fructuum, reddituum et proventuum hujusmodi excedentes, ac etiam omnes fructus loco pensionis, prædictis resignantibus, vel cedentibus, aut aliis personis idoneis, quoad vixerint per prædicta beneficia, pro tempore obtinentes, et eorum successores, annis singulis, in locis et terminis etiam sub privationis et aliis pænis, sententiis, et censuris Ecclesiasticis, in talibus apponi solitis; persolvendas etiam cum regressu, ingressu, vel accessu, ob non solutionem earum in forma solita de consensu eorum qui dictas pensiones persolvere habebunt, reservandi, constituendi, et assignandi: Ac easdem et alias hactenus et deinceps reservatas et reservandas pensiones, et fructuum reservationes, de consensu etiam anticipata solutione, aliquorum annorum cassandi, et extinguendi, ac annullandi. Ac quoad familiares tuos prædictos qui transferendi facultatem habuerint easdem pensiones, et fructus de eorum consensu, etiam in quoscunq; per eos nominatos, transferendi, etiam cum hoc quod ipsi in quos transferentur, quæcunque transferentium debita persolvere, vel alia onera, et conditiones in ipsis translationibus apposita, adimplere, sub pæna invaliditatis translationis, teneantur: et fructibus hujusmodi clausulam quod earum Litteræ per te concedendæ pro expeditis et intimatis, habeantur, de consensu illorum qui solvere habebunt, apponendi: Ac personas prædictas ad effectum gratiarum prædictarum, quas pro tempore per te eis concedi contigerit, ad omnibus et singulis Excommunicationis, Suspensionis, et Interdicti aliisq; Ecclesiasticis Sententiis, censuris et pænis, a jure vel ab homine quovis occasione vel causa latis, si quibus quomodolibet immediate fuerint, absolvendi, et absolutas fore censendi. Ac omnia et singula beneficia Ecclesiast. cum cura, et sine cura, quæ etiam ex quibusvis dispensationibus Apostolicis obtinent, et expectant, ac in quibus et ad quævis eis quomodolibet competit, quæcunque, quotcunque, et qualiacunque sint, eorumque, fructuum, reddituum, et proventuum, veros annuos valores, ac hujusmodi dispensationum tenores, in Litteris tuis, pro expressis, absq; eo quod de illis vel eorum aliquo mentionem facere teneantur, aut propter non factam mentionem ipsam, Litteræ per te concedendæ, surreptionis aut nullitatis vitia subjacere censeantur, habendo.

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Necnon quascunque gratias expectativas, speciales reservationes, uniones, annexiones, et incorporationes, nominationes, nominandi et conferendi facultates, et mandata per nos et sedem prædictam, aut Legatos ejusdem, in favorem quarumcunq; personarum, etiam cujuscunq; dignitatis, status, gradus, Ordinis, vel Conditionis, aut Cardinalatus honore fulgentium, sub quibusvis verborum formis ac clausulis, etiam derogatariarum, derogatoribus, fortioribus, efficacioribus, et insolitis, etiam motu proprio et ex certa scientia, aut quavis consideratione, intuitu vel respectu etiam quantumcunq; grandi vel excogitabili; etiam Regum, Reginarum aliacunq; Principum et Prælatorum, factas et concessas, ac faciendas et concedendas, imposterum illorumq; vim et effectum omnino suspendendi. Ac visitantibus quascunq; Ecclesias, Seculares vel Regulares, etiam ad illarum fabricas, seu pro conservatione et instauratione earum, manus porrigentibus adjutrices, in duabus festivitatibus duntaxat, septem Annos et totidem Quadragenas, vel infra dictum tempus illud quod tibi videbitur de injunctis Pœnitentiis misericorditer in Domino relaxandi; ita quod perpetuo vel ad tempus prout tibi videbitur durare habeant. Ac quibusvis personis dictæ Legationis, ac etiam familiaribus prædictis, ut bona immobilia eorundem Monasteriorum, Dignitatum, Prioratuum, Administrationum, et Officiorum, aliorumq; beneficiorum Ecclesiasticorum, quæ obtinent, seu durante Legatione hujusmodi obtinebunt, permutare, vendere, et ad tempus longum locare, ac in feudum et Emphiteosim, seu Censum vel affectum concedere, et alias alienare valeant, cum evidenti Ecclesiarum, Monasteriorum et Beneficiorum Ecclesiasticorum, ad quæ pertinent, utilitate: Proviso quod pretia exinde provenientia, in hujusmodi utilitatem convertenda, penes aliquam ædem sacram, aut fide et facultatibus idoneam Personam, cum recognoscibilibus clausulis et cautelis in similibus apponi solitis, fideliter reponantur. Necnon Regularibus Personis utriusq; sexus, etiam Ordinum Mendicantium, ut de eorum Monasteriis, Domibus et Locis ad illa Monasteria, Domos et Loca, etiam aliorum Ordinum, etiam non Mendicantium, in quibus benevolos invenerint receptores, se transferre, et nova loca recipere: Ac Personis quibuslibet, Ecclesias, Mo-

nasteria et Domos Ordinum Mendicantium, et beneficia Ecclesiastica quæcunque de novo fundare et dotare et collapsas reparare volentibus, ut illa in Locis ad hoc honestis et commodis fundare et reparare, ac in fundatione hujusmodi licita et honesta onera illa pro tempore obtinentibus, imponere valeant; reservato eis, et dictis tuis familiaribus, etiam quo ad Ecclesias per eos jam ubilibet constructas seu restauratas, et ulterius vel de novo construendas et restaurandas, ac eorum posteris, jure Patronatus, et presentandi personam idoneam, ad illa dum vacabunt, licentiam concedendi; ac locationes et alienationes de bonis immobilibus Ecclesiarum, Monasteriorum, Prioratuum, Administrationum, vel Officiorum, aliorumq; beneficiorum Ecclesiasticorum, et locorum factas, si in evidentem utilitatem illorum cesserint, confirmandi et approbandi: ac singulos defectus, si qui intervenerint, in eisdem supplendi: Necnon tempus præfixum Executoribus ultimarum Voluntatum, ad illas exequendum prorogandi; Ac juri patronatus Laicorum, ad effectum provisionum et commendarum, ac Unionum prædictarum Canonice pro medietate, et si ex causa permutationis fierent, vel lis penderet, aut jus patronatus non ex fundatione vel dotatione acquisitum esset, in totum derogandi. Necnon omnia et singula, quæ Major Penitentiarius noster, in dicta Curia ex speciali vel alia sibi concessa facultate, quomodolibet facere potest et consuevit, ac quæ in prædictis et circa ea necessaria essent, seu quomodolibet opportuna, faciendi, mandandi, ordinandi et decernendi, per te vel alium, seu alios, Auctoritate Apostolica tenore præsentium concedimus facultatem. Decernentes te omnibus et singulis facultatibus prædictis, in quibuscunq; partibus prædictis, et cum illorum seu in illis residentibus personis ac familiaribus tuis, libere uti posse: Non obstantibus defectibus, et aliis prædictis ac Lateranen. Vienen. Pictaven. et Generalium, ac aliorum Consiliorum, necnon piæ memoriæ Bonifacii Papæ VIII. etiam Prædecessoris nostri, per quam concessiones percipiendi fructus, in absentia, sine præfinitione temporis, fieri prohibentur: ac de una vel duabus Dietis in Concilio generali edita, et aliis Apostolicis, ac in Provincialibus et Sinodalibus Conciliis editis, generalibus vel specialibus constitutionibus, et ordinationi-

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bus, etiam quibusvis Regulis Cancellariæ Apostolicæ editis et edendis, quarum tempora durantia, ac etiam pluries prorogata et decursa de novo concedere possis: quibus et aliis præmissis, et in specie valeas derogare statutis et consuetudinibus Ecclesiarum, Monasteriorum, Universitatum, Collegiorum, et Civitatum hujusmodi, necnon ordinum quorumcunque, etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis, etiam si de illis servandis et non impetrandis Literis, contra ea, et illis etiam ab alio vel aliis impetratis, seu alias quovismodo concessis, non utendo personæ quibus indultum de percipiendis fructibus in absentia hujusmodi concessum fuerit præstitissent, eatenus vel imposterum forsan præstare contigerit, juramentum ac quibusvis privilegiis et indultis generalibus vel specialibus, ordinibus quibuscunq; etiam Cluniacens. et Cistercien. quomodolibet concessis, confirmatis et innovatis, quæ præmissis quovismodo obstarent, per quæ præsentibus non expressa vel totaliter non inserta, effectus earum impediri valeat, quomodolibet vel differri, et de quibus quorumq; totis tenoribus de verbo ad verbum habenda sit in nostris Literis mentio specialis, quæ quoad hoc nolumus cuiquam suffragari: quibus omnibus et fundationibus quibuscunq; prout expedierit secundum rei et Casus exigentiam ut tibi placuerit valeas derogare; quodq; aliqui super provisionibus sibi faciendis de hujusmodi vel aliis Beneficiis Ecclesiasticis in illis partibus speciales vel generales dictæ sedis vel Legatorum ejus Literas impetratas, etiam si per eas ad inhibitionem, reservationem, et decretum, vel alias quomodolibet, sit processum: quibus omnibus personas, quibus per te de beneficiis prædictis providebitur, in eorum assecutione volumus anteferri; sed nullum per hoc eis quoad assecutionem beneficiorum aliorum præjudicium generari. Seu si Locorum Ordinariis et Collatoribus, vel quibusvis aliis communiter, vel divisim ab eadem sit sede indultum, quod ad receptionem vel provisionem alicujus minime teneantur, et ad id compelli, aut quod interdici, suspendi vel excommunicari non possint, quodq; de hujusmodi vel aliis beneficiis Ecclesiasticis ad eorum collationem, provisionem, presentationem, electionem, seu quamvis aliam dispositionem, conjunctim vel separatim spectantibus, nulli

valeat provideri, seu commenda fieri per Literas Apostolicas; non facientes plenam et expressam, ac de verbo ad verbum de indulto hujusmodi mentionem, et qualibet alia dictæ sedis indulgentia, generali vel speciali, cujus cunq; tenoris existat, per quam præsentibus non expressam, vel totaliter non insertam effectus Literarum tuarum impediri valeat, quomodolibet vel differi et de qua cujusq; toto tenore habenda sit in nostris Literis mentio specialis. Et quia difficile esset præsentes in singulis Literis tuis super præmissis comedendis inferri, aut ad omnia Loca, in quibus de eis fides facienda esset deferri; volumus et decernimus, earum transumptis etiam per impressionem factis et tuo sigillo munitis; ac manu tui Secretarii aut Regentis Cancellariæ tuæ subscriptis, dictisq; Literis tuis absq; earundem præsentium in toto vel in parte insertione, eam ubiq; fidem in Judicio et extra adhiberi, quæ ipsis præsentibus adhiberetur, si originaliter exhiberentur. Dat. Romæ apud Sanctum Petrum, Anno Incarnationis Domini Millesimo quingentessimo quadragessimo tertio. Tertio Kalend. Februarii, Pontificatus nostri Anno decimo.

C. L. de Torres.

N. Richardus.

In Dorso. Data in Secretaria Apostolica.

De Torres.

NUMBER XVIII.

A Letter of the Queen's, recommending the Promotion of Cardinal Pool to the Popedom; written to the Bishop of Winchester, the Earl of Arundel, and the Lord Paget, then at Calice.

An Original.

MARY the Queen.

RIGHT Reverend Father in God, right trusty and right well-beloved Counsellor; and right trusty and right well-beloved Cousin and Counsellors, and right trusty and well- Cotton Libr. Titus. B. 2.

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beloved Counsellors, We greet you well. And where We do consider that Christ's Catholick Church, and the whole state of Christendom, having been of late so sundry ways vexed, it should greatly help to further some quiet stay and redress of that is amiss, if at this time, of the Pope's Holiness Election, some such godly, learned, and well-disposed Person may be chosen to that Place, as shall be given to see good Order maintained, and all Abuses in the Church reformed; and known besides, to the World, to be of godly Life and Disposition. And remembring, on the other side, the great Inconveniency that were like to arise to the State of the Church, if (worldly Respects being only weighed in this choice) any such should be preferred to that Room, as wanting those godly Qualities before remembred, might give any occasion of the decay of the Catholick Faith; We cannot, for the discharge of our Duty to God and the World, but both earnestly wish, and carefully travel, that such a one may be chosen, and that without long delay or contention, as for all respects may be most fittest to occupy that Place, to the furtherance of God's Glory, and quietness of Christendom. And knowing no Person in our mind more fit for that purpose, than our dearest Cousin the Lord Cardinal Pool, whom the greatest part of Christendom hath heretofore, for his long Experience, integrity of Life, and great Learning, thought meet for that Place, we have thought good to pray you, that taking some good occasion for that purpose, you do, in our Name, speak with the Cardinal of Lorrain, and the Constable, and the rest of the Commissioners of our good Brother, the French King, praying them to recommend unto our said good Brother, in our Name, our said dearest Cousin, to be named by him to such Cardinals as be at his Devotion, so as the rather, by his good furtherance and means, this our Motion may take place. Whereunto if it shall please him to give his Assent, like-as upon knowledg thereof, We shall, for our part, also labour to set forwards the Matter the best We may; So doubt We not, but if this Our good Purpose take effect, both He, and We, and the rest of all Christendom, shall have good cause to give God thanks, and rejoice thereat. Assuring him, that if We had in our Conscience thought any other

Person more fit for that Place than our dearest Cousin, We would not, for any private Affection, have preferred his Advancement before God's Glory, and the Benefit of Christendom: the furtherance whereof is (We take God to Record) the only thing We seek herein, which moveth Us to be the more earnest in this Matter. The overture whereof We have taken in hand, (as you may assure them on our Honour) without Our said dearest Cousin's other knowledg or consent. And because We need not to remember the Wisdom, sincerity of Life, and other godly Parts, wherewith Almighty God hath endowed Our said dearest Cousin, the same being well enough known to Our said good Brother, and his said Commissioners, and the rest of the World; We do refer the manner of the opening and handling of the rest of the Matter unto your own Wisdoms; praying you, We may understand from you, as soon as ye may, what answer ye shall have received herein at the said Commissioners hands.

Given under Our Signet, at Our Honour of Hampton-Court, the 30th of May, the first and second Years of Our Reigns.

NUMBER XIX.

An Order prescribed by the King and Queen's Majesties, unto the Justices of Peace of the County of Norfolk, for the good Government of their Majesties loving Subjects within the same Shire, March 25, 1555.

An Original.

PHILIP R. MARY the Queen.

FIRST, The said Justices of the Peace assembling themselves together, and consulting by what good Means, good Order and Quietness may be best continued, shall after divide themselves into eight, ten, or twelve parts, more or less, as to their discretions, having regard to the quantity of the Shire, and number of themselves, shall seem most convenient; endeavouring themselves, besides their general care, that every particular number may give diligent heed, within

Cotton Libr. Titus. B. 2.

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Item. The said Justices of the Peace, shall not only be aiding and assisting unto such Preachers as be, or shall be sent unto the said County, but shall also be themselves present at Sermons, and use the Preachers reverently, travelling soberly with such, as by abstaining from coming to the Church, or by any other open doings shall appear not persuaded to conform themselves, and to use such as be wilful and obstinate, more roundly, either by rebuking them, or binding them to good bearing, or committing them to Prison, as the Quality of the Persons, and Circumstance of their Doings, may seem to deserve.

Item. Amongst all other things, they must lay special weight upon those which be Preachers and Teachers of Heresy, or Procurers of secret Meetings for that purpose.

Item. The said Justices of Peace, and every of them, must by themselves, their Wives, Children, and Servants, shew good example; and if they shall have any of their own Servants faulty, they must first begin to reform them.

Item. The said Justices of the Peace, and every of them, shall, as much as in them lieth, procure to search out all such as shall by any means spread false Tales, or seditious Rumours, causing them, when they shall be known, to be further apprehended and punished according to the Laws.

Item. They shall procure to have in every Parish, or part of the Shire, as near as may be, some one or more honest Men, secretly instructed, to give information of the behaviour of the Inhabitants amongst, nigh, or about them.

Item. They shall charge the Constables, and four, or more of the most Honest and Catholick of every Parish, with the order of the same Parish, unto whom idle Men, Vagabonds, and such as may be probably suspected, shall be bound to give a reckoning how they live, and where they shall be come from time to time.

Item. They shall have earnest regard to the execution, and keeping of the Statutes against rebellious Vagabonds, and Retainours, Ale-houses, and for keeping of the Statute of Huy-and-Cry; and shall give order for keeping of

good and substantial Watches, in places convenient, the same to begin the 20th day of April next.

Item. As soon as any Offenders for Murder, Felony, or other Offences shall be taken, the said Justices of the Peace, shall cause the matter to be forthwith examined and ordered, as to Justice shall appertain, according to the Tenour of the Commission of Oyer and Terminer, addressed presently unto them for that purpose.

Finally; The said Justices of Peace shall meet and consult together, at the Sessions, at the least once every month, and more-often, as occasion may require, conferring among themselves, upon the state of all particular parts of the Shire, and taking such order for all Misorders, as to their Wisdoms may seem requisite.

NUMBER XX.

A Letter written by the King and Queen, requiring the Bishop of London to go on in the prosecution of the Hereticks.

PHILIP R. MARY the Queen.

RIGHT Reverend Father in God, right trusty and well-beloved, We greet you well. And where of late We addressed our Letters unto the Justices of the Peace within every of the Counties of this our Realm; whereby, amongst other Instructions given therein, for the good Order and quiet Government of the Country about, therein they are willed to have a special regard unto such disordered Persons, as forgetting their Duties towards Almighty God and Us, do lean to any Erroneous and Heretical Opinions, to shew themselves conformable to the Catholick Religion of Christ's Church; whom, if they cannot by good admonition and fair means reform, they are willed to deliver unto the Ordinary, to be by him charitably travelled withal, and removed (if it may be) from their naughty Opinions; or else, if they continue obstinate, to be ordered according to the Laws provided in that behalf: Understanding now, to our no little marvel, that divers of the said disordered Persons, being by the Justices of the Peace, for their contempt

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and obstinacy, brought to the Ordinaries to be used as is aforesaid, are either refused to be received at their hands, or if they be received, are neither so travelled with as Christian Charity requireth, nor yet proceeded withal according to the Order of Justice, but are suffered to continue in their Errors, to the dishonour of Almighty God, and dangerous example of others. Like-as We find this Matter very strange, so have We thought convenient, both to signify this Our knowledg, and therewith also to admonish you, to have in this behalf such regard henceforth to the Office of a good Pastor and Bishop, as when any such Offenders shall be by the said Justices of Peace brought unto you, ye do use your good wisdom and discretion, in procuring to remove them from their Errors, if it may be, or else in proceeding against them, (if they shall continue obstinate) according to the order of the Laws; so as through your good furtherance, both God's Glory may be the better advanced, and the Common-Wealth the more quietly governed.

Given under Our Signet, at Our Honour of Hampton-Court, the 24th of May, in the first and second Years of Our Reigns.

NUMBER XXI.

Sir T. More's Letter to Cromwell, concerning the Nun of Kent.

Right Worshipful,

Ex MS. Norfolcianis. in Col. Gresham.

AFTER my most hearty recommendation, with like thanks for your Goodness, in accepting of my rude long Letter. I perceive, that of your further goodness and favour towards me, it liked your Mastership to break with my Son Roper, of that, that I had had communication, not only with divers that were of Acquaintance with the lewd Nun of Canterbury, but also with her self; and had, over that, by my writing, declaring favour towards her, given her advice and counsel; of which my demeanour, that it liketh you to be content to take the labour and the pain to hear, by mine own writing, the truth, I very heartily

thank you, and reckon my self therein right deeply be- BOOK II.
holden to you.

It is, I suppose, about eight or nine Years ago sith I heard of that Housewife first; at which time, the Bishop of Canterbury that then was, God assoil his Soul, sent unto the King's Grace a roll of Paper, in which were written certain words of hers, that she had, as report was then made, at sundry times spoken in her Trances; whereupon it pleased the King's Grace to deliver me the Roll, commanding me to look thereon, and afterwards shew him what I thought therein. Whereunto, at another time, when his Highness asked me, I told him, That in good faith I found nothing in these words that I could any thing regard or esteem; for seeing that some part fell in Rithm, and that, God wots, full rude also; for any reason, God wots, that I saw therein, a right simple Woman might, in my mind, speak it of her own wit well enough. Howbeit, I said, that because it was constantly reported for a truth, that God wrought in her, and that a Miracle was shewed upon her; I durst not, nor would not, be bold in judging the Matter. And the King's Grace, as me thought, esteemed the Matter as light as it after proved lewd.

From that time, till about Christmas was twelve-month, albeit that continually there was much talking of her, and of her Holiness, yet never heard I any talk rehearsed, either of Revelation of hers, or Miracle, saving that I heard say divers times, in my Lord Cardinal's days, that she had been both with his Lordship, and with the King's Grace, but what she said, either to the one or to the other, upon my Faith, I had never heard any one word. Now, as I was about to tell you, about Christmas was twelve-month, Father Risby, Friar Observant, then of Canterbury, lodged one night at mine House; where after Supper, a little before he went to his Chamber, he fell in communication with me of the Nun, giving her high commendation of Holiness, and that it was wonderful to see and understand the Works that God wrought in her; which thing, I answered, That I was very glad to hear it, and thanked God thereof. Then he told me, that she had been with my Lord Legate in his Life, and with the King's Grace too; and that she had

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told my Lord Legat a Revelation of hers, of three Swords that God hath put in my Lord Legat's hand, which if he ordered not well, God would lay it sore to his Charge. The first, he said, was the ordering the Spirituality under the Pope, as Legat. The second, The Rule that he bore in order of the Temporality under the King, as his Chancellor. And the third, she said, was the medling he was put in trust with by the King, concerning the great matter of his Marriage. And therewithal I said unto him, That any Revelation of the King's Matters I would not hear of, I doubt not but the goodness of God should direct his Highness with his Grace and Wisdom, that the thing should take such end as God should be pleased with, to the King's Honour, and Surety of the Realm. When he heard me say these words, or the like, he said unto me, That God had specially commanded her to pray for the King; and forthwith he brake again into her Revelations concerning the Cardinal, that his Soul was saved by her Mediation; and without any other Communication went unto his Chamber. And he and I never talked any more of any such manner of matter, nor since his departing on the Morrow, I never saw him after, to my remembrance, till I saw him at Paul's Cross.

After this, about Shrovetide, there came unto me, a little before Supper, Father Rich, Friar Observant of Richmond; and as we fell in talking, I asked him of Father Risby, how he did? And upon that occasion, he asked me, Whether Father Risby had any thing shewed me of the Holy Nun of Kent? and I said, Yea, and that I was very glad to hear of her Vertue. I would not, quoth he, tell you again that you have heard of him already; but I have heard, and known, many great Graces that God hath wrought in her, and in other Folk, by her, which I would gladly tell you, if I thought you had not heard them already. And therewith he asked me, Whether Father Risby had told me any thing of her being with my Lord Cardinal? and I said, Yea: Then he told you, quoth he, of the three Swords? Yea verily, quoth I. Did he tell you, quoth he, of the Revelations that she had concerning the King's Grace? Nay forsooth, quoth I, nor if he would have done, I would not have given him the hearing; nor verily no more I would

indeed, for sith she hath been with the King's Grace her self, and told him, me-thought it a thing needless to tell me, or to any Man else. And when Father Rich perceived that I would not hear her Revelations concerning the King's Grace, he talked on a little of her Vertue, and let her Revelations alone; and therewith my Supper was set upon the Board, where I required him to sit with me; but he would in no wise tarry, but departed to London. After that night I talked with him twice, once in mine own House, another time in his own Garden at the Friars, at every time a great space, but not of any Revelations touching the King's Grace, but only of other mean Folk, I knew not whom of, which things, some were very strange, and some were very childish. But albeit, that he said, He had seen her lie in her Trance in great pains, and that he had at other times taken great spiritual comfort in her Communication, yet did he never tell me that she had told him those Tales her self; for if he had, I would, for the Tale of Mary Magdalen which he told me, and for the Tale of the Hostie, with which, as I have heard she said she was Houseled at the King's Mass at Calice: If I had heard it of him, as told unto himself by her Mouth for a Revelation, I would have both liked him and her the worse. But whether ever I heard the same Tale of Rich or of Risby, or of neither of them both, but of some other Man since she was in hold, In good faith I cannot tell; but I wot well when or wheresoever I heard it, me thought it a Tale too marvellous to be true, and very likely that she had told some Man her Dream, which told it out for a Revelation. And in effect, I little doubted but that some of these Tales that were told of her were untrue; but yet sith I never heard them reported as spoken by her own Mouth, I thought nevertheless that many of them might be true, and she a very vertuous Woman too; as some Lyes be peradventure written of some that be Saints in Heaven, and yet many Miracles indeed done by them for all that.

After this, I being upon a day at Sion, and talking with divers of the Fathers together at the Grate, they shewed me that she had been with them, and shewed me divers things that some of them misliked in her; and in this talking, they wished that I had spoken with her, and said, they

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would fain see how I should like her. Whereupon, afterward, when I heard that she was there again, I came thither to see her, and to speak with her my self. At which Communication had, in a little Chappel, there were none present but we two: in the beginning whereof, I shewed that my coming to her was not of any curious mind, any thing to know of such things as Folk talked, that it pleased God to reveal and shew unto her, but for the great Vertue that I had heard so many Years, every day more and more spoken and reported of her: I therefore had a great mind to see her; and be acquainted with her, that she might have somewhat the more occasion to remember me to God in her Devotion and Prayers; whereunto she gave me a very good vertuous Answer, That as God did of his goodness far better by her than she, a poor Wretch, was worthy, so she feared that many Folk yet beside that spoke of their own favourable minds many things for her, far above the Truth, and that of me she had many such things heard, that already she prayed for me, and ever would; whereof I heartily thanked her. I said unto her, Madam, one Hellen, a Maiden dwelling about Totnam, of whose Trances and Revelations there hath been much talking; she hath been with me of late, and shewed me, that she was with you, and that after the rehearsal of such Visions as she had seen, you shewed her, that they were no Revelations, but plain Illusions of the Devil, and advised her to cast them out of her mind: And verily she gave therein good credence unto you, and thereupon hath left to lean any longer unto such Visions of her own: Whereupon she saith, she findeth your words true, for ever since she hath been the less visited with such things as she was wont to be before. To this she answered me, Forsooth Sir, There is in this point no praise unto me, but the goodness of God, as it appeareth, hath wrought much meekness in her Soul, which hath taken my rude warning so well, and not grudged to hear her Spirit and her Visions reproved. I liked her, in good Faith, better for this Answer, than for many of these things that I heard reported by her. Afterward she told me, upon that occasion, how great need Folk have, that are visited with such Visions, to take heed, and prove well of what Spirit they come of; and in that Communication she told

me, That of late the Devil, in likeness of a Bird, was flying and fluttering about her in a Chamber, and suffered himself to be taken; and being in hands, suddenly changed, in their sight that were present, into such a strange ugly fashioned Bird, that they were all afraid, and threw him out at a Window.

For conclusion; we talked no word of the King's Grace, or any great Personage else, nor in effect, of any Man or Woman, but of her self and my self; but after no long communication had, for or ever we met, my time came to go home, I gave her a Double Ducate, and prayed her to pray for me and mine, and so departed from her, and never spake with her after. Howbeit, of a truth, I had a great good opinion of her, and had her in great estimation, as you shall perceive by the Letter that I wrote unto her. For afterwards, because I had often heard that many right worshipful Folks, as well Men as Women, used to have much communication with her; and many Folk are of nature inquisitive and curious, whereby they fall sometimes into such talking, and better were to forbear, of which thing I nothing thought while I talked with her of Charity, therefore I wrote her a Letter thereof; which sith it may be peradventure, that she brake or lost, I shall insert the very Copy thereof in this present Letter.

These were the very words.

Good Madam, and my right dearly-beloved Sister in our Lord God, after most hearty Commendation, I shall beseech you to take my good Mind in good worth, and pardon me, that I am so homely as of my self unrequired, and also without necessity, to give counsel to you, of whom for the good Inspirations, and great Revelations that it liketh Almighty God of his goodness to give and shew, as many wise, well-learned, and very vertuous Folk testify, I my self have need, for the comfort of my Soul, to require and ask Advice. For surely, good Madam, sith it pleaseth God sometime to suffer, such as are far under and of little estimation, to give yet fruitful advertisement to such other as are in the Light of the Spirit so far above them, that there were between them no comparison; as he suffered his High Prophet Moses to be in some things advised and

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counselled by Jethro, I cannot for the love that in our Lord I bear you, refrain to put you in remembrance of one thing, which in my poor mind I think highly necessary to be by your Wisdom considered, referring the end, and the order thereof, to God and his Holy Spirit, to direct you. Good Madam, I doubt not, but that you remember that in the beginning of my Communication with you, I shewed you, that I neither was, nor would be, curious of any knowledg of other Mens Matters, and least of all of any Matter of Princes, or of the Realm, in case it so were, that God had, as to many good Folks before-time, he hath any time revealed unto you such things, I said unto your Ladyship, that I was not only not desirous to hear of, but also would not hear of. Now Madam, I consider well that many Folk desire to speak with you, which are not all peradventure of my mind in this Point; but some hap to be curious and inquisitive of things that little pertain unto their parts; and some might peradventure hap to talk of such things as might peradventure after turn to much harm; as I think you have heard how the late Duke of Buckingham, moved with the fame of one that was reported for an Holy Monk, and had such talking with him, as after was a great part of his destruction, and disheriting of his Blood, and great slander and infamy of Religion. It sufficeth me, good Madam, to put you in remembrance of such things, as I nothing doubt your Wisdom, and the Spirit of God shall keep you from talking with any Person, specially with high Persons, of any such manner things as pertain to Princes Affairs, or the State of the Realm, but only to commune and talk with any Person, high and low, of such manner things as may to the Soul be profitable for you to shew, and for them to know. And thus, my good Lady, and dearly beloved Sister in our Lord, I make an end of this my needless advertisement unto you, whom the Blessed Trinity preserve and increase in Grace, and put in your mind to recommend me and mine unto him in your devout Prayers. At Chelsey, this Tuesday, by the Hand of

Your hearty loving Brother

and Beadsman,

Thomas More, Kt.

At the receipt of this Letter, she answered my Servant, that she heartily thanked me: Soon after this there came to mine House the Prior of the Charterhouse at Shene, and one Brother Williams with him, who nothing talked to me but of her, and of the great joy that they took in her Vertue, but of any of her Revelations they had no communication. But at another time Brother Williams came to me, and told me a long Tale of her, being at the House of a Knight in Kent, that was sore troubled with Temptations to destroy himself; and none other thing we talked of, nor should have done of likelyhood, though we had tarried together much longer, he took so great pleasure, good Man, to tell the Tale, with all the Circumstances at length. When I came again another day to Sion, on a day in which there was a Profession, some of the Fathers asked me how I liked the Nun? And I answered, that, in good Faith, I liked her very well in her talking; howbeit, quoth I, she is never the nearer tried by that, for I assure you, she were likely to be very bad, if she seemed good, e're I should think her other, till she happened to be proved naught; and in good Faith, that is my manner indeed, except I were set to search and examine the truth, upon likelyhood of some cloaked evil; for in that case, although I nothing suspected the Person my self, yet no less than if I suspected him sore, I would as far, as my wit would serve me, search to find out the truth, as your self hath done very prudently in this Matter; wherein you have done, in my mind, to your great laud and praise, a very meritorious Deed, in bringing forth to light such detestable Hypocrisy, whereby every other Wretch may take warning, and be feared to set forth their own devilish dissembled falshood, under the manner and colour of the wonderful Work of God; for verily, this Woman so handled her self, with help of that evil Spirit that inspired her, that after her own Confession declared at Paul's Cross, when I sent word by my Servant unto the Prior of the Charterhouse, that she was undoubtedly proved a false deceiving Hypocrite; The good Man had had so good opinion of her so long, that he could at the first scantly believe me therein. Howbeit it was not he alone that thought her so very good, but many another right

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good Man besides, as little marvel was upon so good report, till she was proved naught.

I remember me further, that in Communication between Father Rich and me, I counselled him, that in such strange things as concerned such Folk as had come unto her, to whom, as she said, she had told the causes of their coming, e're themselves spake thereof; and such good Fruit as they said that many Men had received by her Prayer, he, and such other as so reported it, and thought that the knowledg thereof should much pertain to the Glory of God, should first cause the things to be well and sure examined by the Ordinaries, and such as had Authority thereunto; so that it might be surely known whether the things were true or not, and that there were no Letters intermingled among them, or else the Letters might after hap to aweigh the credence of these things that were true. And when he told me the Tale of Mary Magdalen, I said unto him, Father Rich, that she is a good vertuous Woman, in good Faith, I hear so many good Folk so report, that I verily think it true; and think it well-likely that God worketh some good and great things by her; but yet are, you wot well, these strange Tales no part of our Creed; and therefore before you see them surely proved, you shall have my poor counsel, not to wed your self so far forth to the credence of them, as to report them very surely for true, least that if it should hap that they were afterwards proved false, it might minish your estimation in your Preaching, whereof might grow great loss. To this he thanked me for my counsel, but how he used it after that, I cannot tell.

Thus have I, good Mr. Cromwell, fully declared to you, as far as my self can call to remembrance, all that ever I have done or said in this Matter, wherein I am sure that never one of them all shall tell you any further thing of effect; for if any of them, or any Man else, report of me, as I trust verily no Man will, and I wot well truly no Man can, any Word or Deed by me spoken or done, touching any breach of my legal Truth and Duty toward my most redoubted Soveraign, and natural Liege Lord, I will come to mine Answer, and make it good in such wise as be-

cometh a poor true Man to do; that whosoever any such thing shall say, shall therein say untrue: for I neither have in this Matter done evil, nor said evil, nor so much as any evil thing thought, but only have been glad, and rejoiced of them that were reported for good; which condition I shall nevertheless keep toward all other good Folk, for the false cloaked Hypocrisy of any of these, no more than I shall esteem Judas the true Apostle, for Judas the false Traitor.

But so purpose I to bear my self in every Man's Company, while I live, that neither good Man nor bad, neither Monk, Friar, nor Nun, nor other Man or Woman in this World, shall make me digress from my Truth and Faith, either towards God, or towards my natural Prince, by the Grace of Almighty God; and as you therein find me true, so I heartily therein pray you to continue toward me your favour and good-will, as you shall be sure of my poor daily prayer; for other pleasure can I not do you. And thus the Blessed Trinity, both bodily and ghostly, long preserve and prosper you.

I pray you pardon me, that I write not unto you of mine own hand, for verily I am compelled to forbear writing for a while, by reason of this Disease of mine, whereof the chief occasion is grown, as it is thought, by the stooping and leaning on my Breast, that I have used in writing. And thus, eft-soons, I beseech our Lord long to preserve you.

NUMBER XXII.

Directions of Queen Mary to her Council, touching the Reformation of the Church, out of her own Original.

Ex MS. D. G. Petyte.

First, That such as had Commission to talk with my Lord Cardinal at his first coming, touching the Goods of the Church, should have recourse unto him, at the least once in a week, not only for putting these Matters in execution, as much as may be, before the Parliament, but also to understand of him which way might be best to

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bring to good effect, those Matters that have been begun concerning Religion, both touching good Preaching, I wish, that may supply and overcome the evil Preaching in time past; and also to make a sure Provision, that no evil Books shall either be printed, bought, or sold, without just punishment. Therefore I think it should be well done, that the Universities and Churches of this Realm, should be visited by such Persons as my Lord Cardinal, with the rest of you, may be well assured to be worthy and sufficient Persons to make a true and just account thereof, remitting the choice of them to him and you. Touching punishment of Hereticks, me thinketh it ought to be done without rashness, not leaving in the mean while to do justice to such, as by Learning would seem to deceive the simple; and the rest so to be used, that the People might well perceive them not to be condemned without just occasion, whereby they shall both understand the Truth, and beware to do the like. And especially in London, I would wish none to be burnt, without some of the Councils presence, and both there and every-where, good Sermons at the same. I verily believe that many Benefices should not be in one Man's hand, but after such sort as every Priest might look to his own Charge, and remain resident there, whereby they should have but one Bond to discharge towards God; Whereas now they have many, which I take to be the cause that in most part of this Realm there is over-much want of good Preachers, and such as should with their Doctrine overcome the evil diligence of the abused Preachers in the time of Schism, not only by their Preaching, but also by their good Example, without which, in mine Opinion, their Sermons shall not so much profit as I wish. And like-as their good Example, on their behalf, shall undoubtedly do much good, so I account my self bound, on my behalf also, to shew such example, in encouraging and maintaining those Persons, well-doing their Duty, (not forgetting, in the mean while to correct and punish them which do contrary) that it may be evident to all this Realm how I discharge my Conscience therein, and minister true Justice in so doing.

NUMBER XXIII.

Injunctions by Hugh Latimer Bishop of Worcester, to the Prior and Convent of St. Mary House in Worcester, 1537.

Hugh, by the goodness of God, Bishop of Worcester, wisheth to his Brethren, the Prior and Convent aforesaid, Grace, Mercy, Peace, and true knowledg of God's Word; from God our Father, and our Lord Jesus Christ.

Forasmuch as in this my Visitation, I evidently perceive the Ignorance and Negligence of divers Religious Persons in this Monastery to be intolerable, and not to be suffered; for that thereby doth reign Idolatry, and many kinds of Superstitions, and other Enormities: And considering withal, that our Soveraign Lord the King, for some part of Remedy of the same, hath granted, by his most gracious License, that the Scripture of God may be read in English, of all his obedient Subjects: I therefore, willing your Reformation in most favourable manner, to your least displeasur; do heartily require you all, and every one of you, and also in God's behalf command the same, according as your Duty is, to obey me as God's Minister, and the King's, in all my lawful and honest Commandments, that you observe and keep inviolably, all these Injunctions following, under pain of the Law. L. 3us Reg. Prior. et Convent. Wigorn.

First; Forasmuch as I perceive that some of you neither have observed the King's Injunctions, nor yet have them with you, as willing to observe them; therefore ye shall from henceforth, both have and observe diligently and faithfully, as well special commandments of Preaching, as other Injunctions given in his Grace's Visitation.

Item. That the Prior shall provide, of the Monasteries charge, a whole Bible in English, to be laid fast chained in some open place, either in their Church or Cloister.

Item. That every Religious Person have, at theleast,

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a New Testament in English, by the Feast of the Nativity of our Lord next ensuing.

Item. Whensoever there shall be any Preaching in your Monastery, that all manner of Singing, and other Ceremonies, be utterly laid aside in his preaching time; and all other Service shortned, as need shall be; and all Religious Persons quietly to hearken to the Preaching.

Item. That ye have a Lecture of Scripture read every day in English amongst you, save Holy-days.

Item. That every Religious Person be at every Lecture, from the beginning to the ending, except they have a necessary Lett allowed them by the Prior.

Item. That every Religious House have a Layman to their Steward, for all former Businesses.

Item. That you have a continual Schoolmaster, sufficiently learned to teach your Grammar.

Item. That no Religious Person discourage any manner of Lay-man or Woman, or any other from the reading of any good Book, either in Latin or English.

Item. That the Prior have at his Dinner or Supper, every day a Chapter read, from the beginning of the Scripture to the end, and that in English, wheresoever he be in any of his own Places, and to have edifying communication of the same.

Item. That the Covent sit together, four to one Mess, and to eat together in common, and to have Scripture read in likewise, and have communication thereof; and after their Dinner or Supper, their Reliques and Fragments to be distributed to the poor People.

Item. That the Covent and Prior provide Distributions to be ministred in every Parish, whereas ye be Parsons and Proprietaries, and according to the King's Injunctions in that behalf.

Item. That all these my Injunctions be read every month, once in the Chapter House, before all the Brethren.

NUMBER XXIV.

A Letter of Ann Boleyn's to Gardner.

Ex Chartophylac. Regio.

MR. STEPHENS, I thank you for my Letter, wherein I perceive the willing and faithful Mind that you have to do me pleasure, not doubting, but as much as is possible for Man's Wit to imagine, you will do. I pray God to send you well to speed in all your Matters, so that you would put me to the study, how to reward your high Service: I do trust in God you shall not repent it, and that the end of this Journey shall be more pleasant to me than your first, for that was but a rejoicing hope, which ceasing the lack of it, does put me to the more pain, and they that are partakers with me, as you do know: And therefore I do trust that this hard beginning shall make the better ending.

Mr. Stephens, I send you here Cramp-Rings for you and Mr. Gregory, and Mr. Peter, praying you to distribute them as you think best. And have me recommended heartily to them both, as she, that you may assure them, will be glad to do them any pleasure which shall lie in my power. And thus I make an end, praying God send you good health. Written at Greenwich, the 4th day of April,

By your assured Friend,

Ann Boleyn.

NUMBER XXV.

The Office of Consecrating the Cramp-Rings.

Certain Prayers to be used by the Queen's Highness, in the Consecration of the Cramp-Ring.

Ex MS. in Biblioth. R. Smith. Lond.

DEUS misereatur nostri et benedicat nos Deus, illuminet vultum suum super nos et misereatur nostri.

Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

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Confiteantur tibi Populi Deus, confiteantur tibi populi omnes.

Lætentur et exultent gentes, quoniam judicas populos in equitate, et gentes in terra dirigis.

Confiteantur tibi Populi Deus, confiteantur tibi populi omnes, terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus, et metuent eum omnes fines terræ.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Omnipotens sempiterne Deus, qui ad solatium humani generis, varia ac multiplicia miseriarum nostrarum levamenta uberrimis gratiæ tuæ donis ab inexhausto benignitatis tuæ fonte manantibus, incessanter tribuere dignatus es, et quos ad Regalis sublimitatis fastigium extulisti, insignioribus gratiis ornatos, Donorumq; tuorum organa atq; canales esse voluisti, ut sicut per te regnant aliisq; præsunt, ita te authore reliquis prosint, et tua in populum beneficia conferant; preces nostras propitius respice, et quæ tibi vota humilime fundimus, benignus admitte, ut quod a te majores nostri de tua misericordia sperantes obtinuerunt, id nobis etiam pari fiducia postulantibus concedere digneris. Per Christum Dominum nostrum. Amen.

The Rings lying in one Bason, or more, this Prayer to be said over them.

Deus Cœlestium terrestriumq; conditor creaturarum, atq; humani generis benignissime reparator, Dator spiritualis gratiæ, omniumq; benedictionum largitor, immitte Spiritum Sanctum tuum Paracletum de cœlis super hos Annulos arte fabrili confectos, cosq; magna tua potentia ita emundare digneris, ut omni nequitia lividi venenosiq; serpentis procul expulsa, metallum a te bono conditore creatum, a cunctis inimici sordibus mancat immune. Per Christum Dominum nostrum. Amen.

Benedictio Annulorum.

Deus Abraham, Deus Isaac, Deus Jacob, exaudi misericors preces nostras, parce metuentibus, propitiare sup-

plicibus, et mittere digneris Sanctum Angelum tuum de Cœlis qui Sanctificet + et benedicat + annulos istos, ut sint remedium salutare omnibus nomen tuum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, atq; ante conspectum Divinæ Clementiæ tuæ facinora sua deplorantibus, et serenissimam pietatem tuam humiliter obnixeq; flagitantibus; prosint deniq; per invocationem Sancti tui nominis omnibus istos gestantibus, ad corporis et animæ sanitatem. Per Christum Dominum nostrum. Amen.

Benedictio.

Deus qui in morbis curandis maxima semper potentiæ tuæ miracula declarasti, quiq; annulos in Juda Patriarcha fidei arrabonem, in Aarone Sacerdotale ornamentum, in Dario fidelis custodiæ Symbolum, et in hoc Regno variorum morborum remedia esse voluisti, hos annulos propitius + benedicere et + sanctificare digneris: ut omnes qui eos gestabunt sint immunes ab omnibus Satanæ insidiis, sint armati virtute cœlestis defensionis, nec eos infestet vel nervorum contractio, vel comitialis morbi pericula, sed sentiant te opitulante in omni morborum genere Levamen. In nomine Patris + et Filii + et Spiritus Sancti +. Amen.

Benedic anima mea Domino: et omnia quæ intra me sunt nomini sancto ejus. *Here follows the rest of that Psalm.*

Immensam clementiam tuam Misericors Deus humiliter imploramus, ut qua animi fiducia et fidei sinceritate, ac certa mentis pietate, ad hæc impetranda accedimus, pari etiam devotione gratiæ tuæ symbola fideles prosequantur; facessat omnis superstitio, procul absit Diabolicæ fraudis suspitio, et in gloria tui nominis omnia cedant; ut te Largitorem bonorum omnium fideles tui intelligant, atque a te uno quicquid vel animis vel corporibus vere prosit, profectum sentiant et profiteantur. Per Christum Dominum nostrum. Amen.

These Prayers being said, the Queen's Highness rubbeth the Rings between her Hands, saying;

Sanctifica Domine Annulos istos, et rore tuæ benedic-

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tionis benignus asperge, ac manuum nostrarum confricatione, quas olei sacri infusione externa, sanctificare dignatus es pro ministerii nostri modo, consecra, ut quod natura metalli præstare non possit, gratiæ tuæ magnitudine efficiatur. Per Christum Dominum nostrum. Amen.

Then must Holy Water be cast on the Rings, saying;

In Nomine Patris, et Filii, et Spiritus Sancti. Amen. Domine Fili Dei unigenite, Dei et Hominum Mediator, Jesu Christe, in cujus unius nomine salus recte quæritur, quiq; in te sperantibus facilem ad Patrem accessum conciliasti, quem quicquid in nomine tuo peteretur, id omne daturum, eum certissimo veritatis Oraculo ab ore tuo Sancto, quum inter homines versabaris homo pronunciasti, precibus nostris aures tuæ pietatis accommoda, ut ad thronum gratiæ in tua fiducia accedentes, quod in nomine tuo humiliter postulavimus, id a nobis, te mediante, impetratum fuisse, collatis per te beneficiis, fideles intelligant. Qui vivis et regnas cum Deo patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Vota nostra quæsumus Domine, Spiritus Sanctus qui a te procedit, aspirando preveniat, et prosequatur, ut quod ad salutem fidelium confidenter petimus, gratiæ tuæ dono efficaciter consequamur. Per Christum Dominum nostrum. Amen.

Majestatem tuam Clementissime Deus, Pater, Filius, et Spiritus Sanctus, suppliciter exoramus, ut quod ad nominis tui sanctificationem piis hic Ceremoniis peragitur, ad corporis simul et animæ tutelam valeat in terris, et ad uberiorem fœlicitatis fructum proficiat in Cœlis.

Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

NUMBER XXVI.

A Letter of Gardiner's to King Henry the Eighth, concerning the Divorce.

An Original.

Ex Chartophylac. Regio.

PLEASETH it your Majesty to understand, that besides all other means used to the Pope's Holiness, for attaining and atchieving your Highness Purpose and Intent, such as in our common Letters to my Lord Legat's Grace, and my several Letters to the same be contained at length. I have also a-part shewed unto the Pope's Holiness, that which your Highness shewed me in your Gallery at Hampton-Court, concerning the sollicitation of the Princes of Almayn, and such other Matter as should and ought to fear the Pope's said Holiness; adding also those Reasons which might induce the same to adhere expresly to your Highness, and the French King, and so to take the more courage to accomplish your Highness Desires: using all ways possible to enforce him to do somewhat, being a Man of such Nature, as he never resolveth any thing, but by some violent Affection compelled thereunto. And considering we can speed no better at his hands, it agreeth with that your Majesty, of your high Wisdom before perpended, that his Holiness would do nothing which might offend the Emperor, unless he first determined himself to adhere to your Highness, and the French King, and so to declare himself, containing himself no longer in Neutrality; which he will not do: Ne the State of the Affairs here considered, it were for his Wealth so to do, unless the Leagues otherwise proceeded than they yet do, or that his Holiness would determine himself to leave these Parts, and establish his See in some other Place; forasmuch, as here being, he is daily in danger of the Imperials, like as we have signified by our other Letters. His Holiness is in great perplexity and agony of Mind, nor can tell what to do: he seemeth in words, fashion, and manner of speaking, as though he would do somewhat for your Highness; and yet, when it cometh to the Point, nothing he doth: I dare not say certainly, whether it be for fear, or want of good

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Will, for I were loth to make a Lie of him, or to your Highness, my Prince, Soveraign Lord and Master. Finally, I perceive this by the Pope, and all other here, that so your Highness cause were determined there by my Lord's Legats, they would be glad thereof; and, as I think, if the Emperor would make any Suit against that which shall be done there, they would serve him as they now do your Highness, and so drive off the time, for they seem to be so minded, as in this Cause they would suffer much, but do very little: Wherefore if my Lord Campegius will set apart all other respects, and frankly promise your Highness to give Sentence for you, then must be your Highness Remedy short and expedite; nor shall there want wit, by another means, to meet with such delay, as this false counterfeit Breve hath caused. For with these Men here, your Highness shall by no Suit profit; which thing I write unto your Highness, as of my most bounden Duty I ought to do: there shall every day rise new Devices, and none take effect, but long delays, and wasted time: wherefore doing what I can yet to get the best, although we be fully answered therein, I shall do what I can to get the Commission amplified as much as may be, and at the least, to extend to the reprobation of the Brief, if I can, for I dare promise nothing to your Majesty at this Man's hands; and that which shall be obtained, if any be obtained, shall be, according to your Highness Pleasure, sent by Mr. Bryan.

And whereas your Highness, in your gracious Letters directed to me and my Colleagues, marvelleth that I have not e're this advertised the same, of such Bulls as your Majesty willed me to impetrate here; I thought verily, that forasmuch as the same be to be impetrate at the Pope's Hand, and that we signified unto your Majesty, by our Letters, of the Pope's great Sickness, and how we could not have access unto the same, that it had been superfluous for me, in my Letters, to make any mention of the said Bulls: signifying unto your Highness now, that having those Matters, as it becometh me to have in good remembrance, I have not yet broken with the Pope's Holiness in them, nor thought good to interrupt the Prosecution of your Highness Matter, with the pursuit of those, saving that I spake a word to the Pope's Holiness, *de Ecclesiis Cathe-*

dralibus, and his Holiness said nothing could be done till the *Cardinal Sanctorum Quatuor* be recovered. In other things I speak not; for our Audience with the Pope's Holiness hath been so scarce, that we thought it little enough to spend the same in your Highness principal Matter.

And to advertise your Highness what Counsel is here conducted for the defence of your Majesty's Cause, the same shall understand that this Court, as it hath suffered in all other things, so it is also much appeyred in Learned Men, and of them that be, we dare not trust every one, *ne Causa Majestatis vestræ illis denudata,* they should, *prodere illam Adversariis;* wherefore counselling, as yet only with two, the one called *Dominus Michael,* the other *Dominus Sigismundus;* we perceiving nothing to be solicited openly on the other side, and that here as yet, hath been no need to dispute openly, have communicate your Highness Matter to no more. And as for that Article, *Quod Papa non possit dispensare,* the Pope himself will hear no Disputations in it; and so he might retain your Highness good Mind, he seemeth not to care for himself, whether your Highness Cause be decided by that Article or no, so he did it not: but surely it appeareth, as a Man may gather by his fashion and manner, that he hath made his account no further to meddle in your Highness Matter, neither with your Majesty, nor against the same, but follow that shall be done by his Legats there. Wherefore if my Lord Campegius would promise your Majesty to give Sentence frankly and apertly, having *propitium Judicem,* I would trust, being there with such Consultations as I should bring from hence to say somewhat to this Breve there, *Apud illos et ista est Sacra Anchora Majestatis vestræ,* for from hence shall come nothing but Delays; desiring your Highness not to shew this to my Lord Campegius, nor my Lord's Grace.

Mr. Gregory sendeth presently unto your Highness the Promise made by the Pope's Holiness, concerning your Highness Cause, at such time as I went to Venice for his Cause, which Promise in the first three words, *viz. Cum nos justitiam ejus Causæ perpendentes,* &c. doth make as much, and more, for the maintenance of that shall be done in your Highness Cause, than if the Commission Decretal, being in Cardinal Campegius's Hands, should be shewed: and

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this your Highness at your liberty to shew to whom of your Council it shall please your Grace, thinking, in my poor Opinion, that it were not the best therefore to move the Pope in that Matter again in this adverse Time.

I most humbly desire your Majesty, that I may be a Suitor to the same for the said Mr. Gregory; so as by your most gracious Commandment, payment may be made there to his Factors, of such Diets as your Highness alloweth him: for omitting to speak of his true, faithful, and diligent Service, which I have heretofore, and do now perceive in him here; I assure your Highness, he liveth here sumptuously and chargeably, to your Highness Honour, and in this great Scarcity, must needs be driven to Extremity, unless your Highness be a gracious Lord unto him in that behalf.

Thus having none other Matter whereof privately to write unto your Majesty, besides that is contained in our common Letters to my Lord Legat's Grace, desiring your Highness, that I may know your Pleasure what to do, in case none other thing can be obtained here: I shall make an end of these Letters, praying Almighty God to preserve your most noble and royal Estate, with a short expedition of this Cause, according to your Highness Purpose and Desire.

From Rome, the 21 day of April.

Your Highness most humble Subject,

Servant, and daily Orator,

Stephen Gardiner.

NUMBER XXVII.

The Writ for the burning of Cranmer.

PHILIP and MARY, &c.

Rot. Pat. 2. et 3. Phil. et Mar. 2. Par.

To Our right trusty Nicholas, Arch-Bishop of York, Lord Chancellor of England, Greeting. We Will and Command you, that immediately upon the sight hereof, and by Warrant of the same, ye do cause to be made a Writ

for the Execution of Thomas Cranmer, late Arch-Bishop of Canterbury; and the same so made, to Seal with our Great Seal of England, being in your Custody, according to the Tenor and Form hereafter following.

Philippus et Maria Dei Gratia, &c. Majori et Ballivis Civitatis Oxon. Salutem. Cum Sanctissimus Pater noster Paulus Papa ejusdem Nominis Quartus, per sententiam definitivam juris Ordine in ea parte requisito in omnibus observato, et juxta canonicas sanctiones judicialiter et definitive, Thomam Cranmer nuper Cantuariensem Archiepiscopum, fore Hæresiarchum, Anathematizatum, et Hæreticum manifestum, propter suos varios nefandos Errores manifestos et damnabiles Hæreses, et detestandas et pessimas Opiniones, Fidei nostræ Catholicæ, et Universalis Ecclesiæ determinationi obviantes et repugnantes: et prædict. Thomam Cranmer multis modis contract. comiss. dict. affirmat. perpetrat. et publice et pertinaciter tent. et defens. judicavit, declaravit, pronunciavit et condemnavit, et eadem causa idem Sanctissimus Pater noster Papa Paulus quartus Judicialiter et definitive, more solito, prædictum Thomam Cranmer a prædicto Archiepiscopatu, aliis Prælaturis, dignitatibus, Officiis et Beneficiis deprivavit et abjudicavit, prout cunctam inde habemus noticiam: Cumq; etiam Reverendus in Christo Pater Edmundus Londini Episcopus, et Thomas Elien. Episcopus Authoritate ejusdem Sanctissimi nostri Patris Papæ prædictum Thomam Cranmer ab omni Ordine, Gradu, Officio et Dignitate Ecclesiastica, tanquam Hæresiarcham et Hæreticum manifestum realiter degradaverunt; Vigore cujus idem Thomas Cranmer in presenti Hæreticus et Hæresiarcha juste, legitime, et Canonice Judicatus, condemnatus et degradatus existit; Et cum etiam Mater Ecclesia non habet quod ulterius in hac parte contra tam putridum et detestabile membrum et hæresiarchum faciat aut facere debeat, Iidem Reverendi Patres eundem Thomam Cranmer damnatum Hæreticum et Hæresiarcham brachiis et potestati nostris secularibus tradiderunt, commiserunt et reliquerunt, prout per Literas Patentes eorundem Reverendorum Patrum superinde confect. nobis in Cancellaria nostra Certificatum est. Nos igitur ut Zelatores Justiciæ, et Fidei Catholicæ Defensores, volentesque Ecclesiam Sanc-

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tam, ac Jura et Libertates ejusdem, et Fidem Catholicam manutenere et defendere, hujusmodi Hæreses et Errores ubique, quantum in nobis est, eradicare et extirpare, et prædictum Thomam Hæresiarcham ac convictum, damnat. et degradat. animadversione condigna punire. Attendentesque hujusmodi Hæretic. et Hæresiarch. in forma prædicta convict. damnat. et degradat. juxta Leges et consuetudines Regni nostri Angliæ in hac parte consuetas ignis incendio comburi debere; Vobis Præcipimus quod dictum Thomam Cranmer, in custodia vestra existen. in Loco publico et aperto, infra Libertatem dictæ Civitatis nostræ Oxon. ex causa prædicta, coram Populo igni Committi, ac ipsum Thomam Cranmer in eodem igne realiter comburi facietis, in hujusmodi Criminis detestationem, aliorum Christianorum exemplum manifestum: Et hoc sub pœna et periculo incumbente, ac prout nobis subinde respondere volueritis, nullatenus Omittatis. Test. nobis ipsis apud Westmonasterium, Vicesimo quarto Februarii, Annis Regis et Reginæ secundo ac tertio.

And this Bill, signed with the hand of Us the said Queen, shall be your sufficient Warrant and Discharge for the same.

NUMBER XXVIII.

A Commission to Bonner, and others, to search and raze Records.

PHILIP and MARY, &c.

Rot. Pat. 3. et 4. Phil. et Mar. 12. Par.

To the Right Reverend Father in God, Edmond Bishop of London; and to Our trusty and well-beloved Henry Cole, Doctor of Divinity, and Dean of the Cathedral Church of St. Paul, London; and Thomas Marten, Esq; Doctor of the Civil Law, Greeting. Where is come to Our knowledg and understanding, that in the time of the late Schism, divers and sundry Accompts, Books, Scroles, Instruments, and other Writings, were practised, devised, and made, concerning Professions against the Pope's Ho-

liness, and the See Apostolick: And also sundry and divers infamous Scrutinies were taken in Abbeys, and other Religious Houses, tending rather to subvert and overthrow all good Religion, and Religious Houses, than for any Truth contained therein; which Writings, and other the Premises, as We be informed, were delivered to the Custody and Charge of divers and sundry Registers, and other Officers and Ministers of this Our Realm of England, to be by them kept and preserved. And minding to have the said Writings, and other the Premises, brought to knowledg, whereby they may be considered and ordered, according to Our Will and Pleasure. And trusting in your Fidelities, Wisdoms, and Discretions, We have appointed and assigned you to be Our Commissioners; and by these presents do give full Power and Authority unto you, or two of you, to call before you, or two of you, all and singular the said Registers, and other Officers and Ministers within this Our said Realm, to whose hands, custody, knowledg, or possession, any of the said Accompts, Books, Scroles, Instruments, or other Writings concerning the Premises, or any part thereof, did, or is come; giving streight charge and commandments to them, and every of them, to bring before you, or two of you, at their several appearance, all and singular the said Accompts, Books, Writings, and other the Premises whatsoever: And them, and every of them, to charge by Oath, or otherwise, to make a true Certificate and Delivery of all and singular the said Premises, to the hands of you, or two of you; commanding you, or two of you, to attend and execute the Premises, with effect, by all ways and means, according to your Wisdoms and Discretions.

And of all and singular your doings therein, Our Pleasure and Commandment is, Ye shall make Certificate unto the most Reverend Father in God, and our dearest Cousin Reginald Pool, Lord Cardinal, Arch-Bishop of Canterbury, Metropolitan and Primate of England, with diligence, to the intent that further Order may be taken therein as shall appertain; charging and commanding all and singular Justices of Peace, Mayors, Sheriffs, Bayliffs, Constables, and all other Our Officers, Ministers, and Subjects, to be aiding, helping, assisting, and at Our Commandment

PART II. in the due execution hereof, as they tender Our Pleasure, and will answer to the contrary at their perils.

In Witness whereof, &c. Witness the King and Queen, at Greenwich, the 29th day of December.

Per Regem et Reginam.

NUMBER XXIX.

Cromwell's Commission, to be Lord-Vicegerent, in all Ecclesiastical Causes.

Cotton Libr. Cleop. F. 2. HENRICUS Octavus, Dei Gratia, Angliæ et Franciæ, Rex, Fidei Defensor, Dominus Hiberniæ ac in Terris Supremum totius Ecclesiæ Anglicanæ sub Christo Caput, dilectis nobis A. B. C. D. Salutem. In terris, supremam Ecclesiæ Anglicanæ sub Christo Autoritatem, etsi Regiæ Nostræ dignitati, ut præcellenti, jam inde ab adepto primum divina disponente gratia, hujus Regni nostri Angliæ Sceptro, jure nobis competierit, nunc denuo exercere quodam modo impellimur; nempe quum hi, qui curam illius et regimen sibi potissimum arrogabant, suis potius ipsorum privatis commodis, quam publicæ illius saluti, aut compendio consulentes, eam tandem eo calamitatis, tum nimia licentia et in Officiis eis commissis oscitantia, tum suis malis exemplis devenire passi sunt, ut non ab re metuendum sit, ne illam Christus nunc suam non agnoscat sponsam. Quamobrem nostræ Regiæ excellentiæ, cui prima et suprema post Deum Auctoritas in quoscunq; hujus Regni nostri incolas, nullo sexus, ætatis, ordinis aut conditionis habito discrimine, sacro testante eloquio, cœlitus demandata est, ex muneris hujusmodi debito potissimum incumbit, dictam Ecclesiam vitiorum vepribus, quantum cum Deo possumus, purgare, et virtutum seminibus et plantis conserere. Porro cum hi, qui in eadem de cæteris antehac censuram sibi vindicabant, de se vero nullam a quovis mortalium haberi sustinebant, tum aliis hominibus plura indies corrigenda committant, tum ex eorum corruptis moribus majori præ cæteris sunt plebi offendiculo; ut non immerito iidem et bonorum omnium, si boni,

et malorum omnium, si contra certissimi sint Authores: Ab his igitur veluti fonte et scaturigine ad universalem hujus Regni nostri et Ecclesiæ Anglicanæ reformationem jure auspicandum esse duximus, haud vanam spem habentes, quod, fonte primitus purgato, purus deinde et limpidus decurret rivus. Cæterum quia ad singula hujus Regni nostri loca pro præmissis exequendis nos ipsi personaliter obire non valemus, alios quorum Vicaria fide freti munus hujusmodi veluti per ministros exequamur, qui quum vices nostras in ea parte suppleant, in partem solicitudinis adstitimus et vocamus. Cum itaque nos alias prædilectum nobis Thomam Cromwell Secretarium nostrum primarium, et Rotulorum nostrorum Magistrum sive custodem, Nostrum, ad Causas Ecclesiasticas quascunq; nostra Autoritate uti supremi capitis dictæ Ecclesiæ Anglicanæ quomodolibet tractand. seu ventiland. atq; ad exercend. expediend. et exercend. omnem et omnimodam jurisdictionem, Authoritatem, sive potestatem Ecclesiasticam, quæ nobis tanquam supremo capiti hujusmodi competit, aut quovismodo competere possit, aut debeat, ubilibet infra Regnum nostrum, Angliæ et loca quæcunq; nobis subjecta, Vicem gerentem, Vicarium Generalem, ac Commissarium specialem et principalem, cum potestate alium vel alios Commissarium sive Commissarios ad præmissa, vel eorum aliqua ordinanda et deputanda, per alias literas nostras Patentes, sigillo nostro majori communitas, constituerimus, deputaverimus et ordinaverimus, prout ex tenore literarum nostrarum hujusmodi plenius liquet. Quia tamen et ipse nostris et totius hujus Regni nostri negotiis præpeditus existit, quominus præmissa personaliter obire et exequi possit; Idem Thomas Cromwell Vicem gerens, Vicarius generalis et Officialis principalis noster hujusmodi, vos A. B. C. D. prelibatos ad infra-scripta omnia et singula vice et nomine nostris exequenda Commissarios nostros deputaverit, ordinaverit et constituerit; Nos igitur deputationem, ordinationem, et constitutionem hujusmodi ratam et gratam habentes, ad visitandum tam in Capite quam in Membris, de tam plena, quam vacante, quoties, et quando vobis opportunum visum fuerit, omnes et singulas Ecclesias, etiam Metropoliticas, Cathedrales et Collegiatas, Hospitalia quæque et Monasteria, tam Virorum

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quam Mulierum, Prioratas, Preceptorias, Dignitates, Officia, Domos et Loca alia Ecclesiastica, tam Scholaria quam Regularia, exempta et non exempta, quæcunque infra Regnum nostrum Angliæ, et Provincias, Civitates, Terras, Dominia et Loca nobis Subjecta, ubicunque sita seu constituta, cujuscunque Dignitatis, Prærogativæ, Ordinis, Regulæ sive conditionis existant: deque statu et conditione eorundem tam in Spiritualibus quam in Temporalibus, necnon vita, moribus et conversatione, tam Præsidentium sive Prælatorum eorundem quocunque nomine et dignitate, etiamsi Archiepiscopali vel Episcopali, præfulgeant, quam aliarum personarum in eis degentium quarumcunque, inquirendum et inquiri faciendum. Ac illos quos in ea parte curiosos vel culpabiles fore compereritis, pro modo culpæ hujusmodi corrigendi, puniendi et coercendi; ac si delicti qualitas poposcerit, officiis sive beneficiis suis pro tempore vel in perpetuum privandi et amovendi, vel ad tempus ab eisdem suspendendi: fructus quoque, redditus et proventus Ecclesiarum et Locorum hujusmodi, si videbitur, sequestrandos, ac sub salvo et tuto sequestro custodiri faciendos, atque mandando sequestrumque hujusmodi relaxandum ac computum calculum et rationem, de receptis et collectis per sequestros hujusmodi tempore sequestri, et de administratione per eosdem exigenda et recipienda, ac bene et fideliter computantes quietando et liberando deque statu dictarum Ecclesiarum et Locorum tempore visitationis hujusmodi, annotationem, necnon de bonis rebus et localibus eorundem inventaria facienda et exigenda.

Statuta insuper, Ordinationes et Injunctiones particulares et generales pro bona et laudabili conservatione, seu reformatione personarum, locorum et ordinum prædictorum, juxta rei exigentiam, Auctoritate nostra faciendo et imponendo: pœnasque convenientes in earum violatores infligendas et irrogandas, Synodosque, Capitula et Convocationes, tam speciales quam generales pro præmissis vel aliis causis, et rationibus quibuscunque, quoties et quando et ubicunque vobis visum fuerit magis expedire nomine et auctoritate nostris concedendos et convocandos ac eas et ea celebranda continuanda et proroganda. Clerumq; et Populum ad Synodos et capitula hujusmodi convocando et congregando ac Synodis capituli, et congregationibus

hujusmodi interessendo et præsidendo eaque inibi statuendo et ordinando quæ pro reformatione vel emendatione locorum, personarum et ordinum prædictorum visa fuerint quomodolibet expedire. Dictasque Ecclesias, loca et personas modis omnibus, quibus melius et efficacius valeatis ad statum honestiorem, probatioresque vivendi mores, reducendo et reponendo. Crimina quoque, excessus, et delicta quorumcunque subditorum nostrorum juxta comperta et detecta quæcunque debite reformando, corrigendo et puniendo. Quoscunq; insuper subditos nostros, pro præmissis vel quibuscunque aliis causis ad forum Ecclesiasticum quomodolibet spectantibus et pertinentibus, undecunque et quacunque infra hoc nostrum Angliæ Regnum vobis videbitur melius expedire, ad vos et coram vobis citando et evocando: contumacesq; et rebelles, tam per censuras et pœnas Ecclesiasticas, quam per mulctarum impositionem ac alia juris hujus Regni nostri remedia coercendo et puniendo. Causasq; et negotia Ecclesiastica hujusmodi cognoscendo, examinando ac sine debito terminando: et subditos hujusmodi rei per vos judicatæ stare et acquiescere cogendo et compellendo. Resignationes insuper sive cessiones Ecclesiarum, seu locorum et quascunq; quorumcunq; prædictorum factas sive faciendas recipiendo et admittendo. Ecclesiasq; et loca resignata, Vacantia, et pro vacantibus habenda fore pronunciando et declarando: Licentiasq; ad tractandum et communicandum et concludendum de et super pensionibus et fructibus et emolumentis, necnon dictarum Ecclesiarum et locorum commissorum assignando: necnon de et super, quacunque permutatione fienda quibuscunq; personis idoneis id petentibus concedendo. Pensionesque annuas congruas et moderatas, resignantibus hujusmodi, assignando et limitando: Ecclesiasq; et loca prædicta de et super pensionum hujusmodi solutione et præstatione onerando et obligando, ac decreta et summas in ea parte necessarias seu requisitas ferendas et promulgandas.

Electionibus quoque Prælatorum, qui per electionem hujusmodi assumi soleant quorumcunq; interessendi et præsidendi, eligendumq; in eisdem dirigendo et informando. Electiones insuper quascunq; rite factas et celebratas, et personas electas sive eligendas confirmando: ac

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aliter factas et celebratas cassando et annullando, ac rite electos et confirmatos installando seu installari faciendo. Institutiones quoq; et investituras in quibuscunq; Ecclesiis et locis prædictis pendente visitatione nostra hujusmodi personis idoneis et rite presentatis quibuscunq; conferendo et concedendo, ac eos in realem, actualem et corporalem possessionem Ecclesiarum et locorum prædictorum indicendo seu sic induci faciendo atque mandando, cum suis juribus et pertinentibus universis. Quæcunque insuper instrumenta, literasq; tam testimoniales, quam mandatores et rescripta alia quæcunq; in ea parte necessaria, opportuna, &c.

Desunt cætera.

NUMBER XXX.

A Letter written by the Monks of Glassenbury, for the new Founding of that Abbey.

An Original.

To the Right Honourable, the Lord Chamberlain to the Queen's Majesty.

Ex MS. Nob. Illustr. Com. de Huntington.

RIGHT Honourable, in our most humble wise, your Lordships daily Beadsman, sometimes at the House of Glassenbury, now here Monks in Westminster, with all due submission, we desire your Honour to extend your accustomed Vertue, as it hath been always heretofore propense to the Honour of Almighty God, to the honourable Service of the King and Queen's Majesty; So it may please your good Lordship again, for the honour of them, both of God and their Majesties, to put the Queen's Highness in remembrance of her gracious Promise, concerning the Erection of the late Monastery of Glassenbury; which Promise of her Grace hath been so by her Majesty declared. That upon the same, we your Lordships daily Beadsmen, understanding my Lord Cardinal's Grace's Pleasure to the same, by the procurement hereof, our Reverend Father Abbot, hath gotten out the Particulars; and through a

Warrant from my Lord Treasurer, our Friends there have builded, and bestowed much upon Reparation: Notwithstanding, all now standeth at a stay; we think the cause to be want of remembrance; which cannot so well be brought unto her Majesty's understanding, as by your Honourable Lordships favour and help. And considering your Lordships most Godly disposition, we have a confidence thereof to sollicite the same; assuring your Lordship of our daily Prayers while we live, and of our Successors during the World, if it may so please your good Lordship to take it in hand.

We ask nothing in Gift to the Foundation, but only the House and Scite, the residue for the accustomed rent; So that with our Labour and Husbandry, we may live here a few of us in our Religious Habits, till the Charity of good People may suffice a greater number: and the Country there being so affected to our Religion, we believe we should find more help amongst them, towards the Reparations and Furniture of the same; whereby we would happily prevent the ruin of much, and repair no little part of the whole, to God's Honour, and for the better prosperity of the King and Queen's Majesties, with the whole Realm; for, doubtless, if it shall please your good Lordship, if there hath ever been any flagitious Deed, since the Creation of the World, punished of God, in our Opinion the overthrow of Glassenbury may be compared to the same, not surrendred, as other, but extorted; the Abbot preposterously put to death, with two innocent vertuous Monks with him; that if the thing were to be skanned by any University, or some learned Counsel in Divinity, they would find it more dangerous than it is commonly taken: which might move the Queen's Majesty to the more speedy Erection; namely, that being an House of such Antiquity, and of Fame through all Christendom; first begun by St. Joseph of Arimathea, (who took down the dead Body of our Saviour Christ from the Cross) and lieth buried in Glassenbury: and him most heartily we beseech with us, to pray unto Christ for good success unto your Honourable Lordship, in all your Lordships Affairs; and now especially in this our most humble Request, that we may do the same in Glassenbury for the King and Queen's Majes-

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Your Lordships daily Beadsmen of Westminster,

John Phagan.
John Nott.
William Ailewold.
William Kentwyne.

NUMBER XXXI.

A Letter from Sir Edward Carne from Rome, shewing how the Pope dissembled with him concerning a General Peace.

An Original.

Ex Chartophylac. Regio. PLEASETH it your most Excellent Majesty to be advertised, that Francis the Post arrived here upon *Corpus Christi* Day, with your Majesty's most gracious Letters, as well for the expedition of the Bishopricks of Winchester and Chester, as also for his Holiness beside; with your most gracious Letters of the 30th of March to me: According to the purport whereof, I sued for Audience at his Holiness Hands, the next day following; whereof I had Answer, That I should come to his Holiness, viz. the sixth of this; and being with his Holiness, after the delivery of your Majesty's most gracious Letters, with your Majesty's humble Commendations, After he had read your Majesty's Letter, in the presence of the most Reverend Lord Cardinal Morone, he said, how much he was bound to that Blessed Queen, and most Gracious and Loving Daughter, that had written to him so gratefully and humbly; saying, That he would keep that Letter to be read openly in the Consistory, before all the most Reverend Lords his Brethren; and said, that he was much bound to his Legat there, to make that good Report of him to your Majesty. Whereupon I declared unto him your Majesty's Pleasure, according to my Instructions, with such Thanks and Congratulations as your Pleasure was I should use to

his Holiness, with the rest of my Instructions; leaving no part thereof undeclared and spoken: Whereunto he said, That his Affection to that blessed Queen (making a Cross upon your Majesty's Name contained in the Letter) was not, neither could be as much as the goodness of her Majesty required; but this your Majesty should be sure of, he said, that his good Affection, and good Will, should not only continue, but encrease to the utmost, to the satisfaction of your Majesty in all that may lie in him.

And as touching the Peace to be had perfectly, betwixt the Emperor's Majesty, and the King's most Excellent Majesty, and the French King, he was wondrous glad to hear that your Majesty's furtherance should not want in helping to bring the Truce, late concluded, to a perfect Peace. And of his part, he said, that he sent two Legats for that purpose, for his discharge towards God: Or else, he said, if he should overpass, and not declare unto them the great Necessities of the Common-Weal of all Christendom to have a perfect Peace, God would impute his silence therein unto him, being appointed over his Flock here as he is: For, he said, it is more than time to be doing therein, considering that the Realm of Polonia doth so waver, and that the King there neither can nor dare, being compassed with naughty Sects round about him, do any thing against them. And likewise the King of Romans about him. They call upon his Holiness for help, and some Provision for Amendment; which thing he cannot do without a General Council, which, he said, cannot be well done, unless the said Peace be made; for though there be an Abstinence from War, yet the grudg of the Doings heretofore, and the incertainty of Peace, will be an occasion to keep Men of War, and the one shall be in mistrust of the other, in such sort, as the Passages cannot be sure for those that should come to the said Council: Therefore he will travel, as much as is possible for him, to have a Peace, without the which it will not be possible to do any good in the Council. His Holiness is minded to have the General Council here in St. John Latarenense, and thinks it the most meetest Place, for divers Considerations which he declared; For it is the Head Church of Christendom, and there hath been divers times many wholsome and

PART II. Holy Councils in times past. And for that this City is *Communis Patria*, and free to all the World to resort to freely, trusting that all Necessaries shall come hither, both by Sea and Land. And also forasmuch as in divers Councils begun in times of his Predecessors, little good could be done; and Men thought that more good might have been done, if the Pope had been present himself in the said Councils, therefore his Holiness would be present himself in this Council; which he cannot, being in a manner decrepit for Age, in case it were kept far here-hence; he not being able to travel for Age, unless it be kept here, where he trusteth to be himself in Person. And for to conclude this Matter, in such sort as the necessity of Christendom requireth, he hath dispatched the two Legats, *de Latere suo*, at this present, wherein he knoweth that your Majesty may do more than any others, and doubteth not but your Majesty will so do. Concluding that God hath preserved your Majesty to help all the World; whereunto I said, that there should not want neither good Will, neither any other thing that your Majesty might do for the furtherance thereof.

As touching the Provisions of Winchester and Chester, it shall be done with all the speed that may be. And his Holiness hath promised all the favour that he can conveniently shew for your Majesty's sake: It must have somewhat longer time, for that the Process made there by my Lord Legat's Grace, for to try the Yearly Value of Winchester, must be committed to certain Cardinals, for to report in the Consistory, before the new Tax can be made; but there shall be no time lost, for it shall be diligently sollicited.

Also concerning the Pention to my Lord Cardinal's Grace, of a thousand Pounds Sterling Yearly, the Pope his Holiness will assign it according to your Majesty's Pleasure; so that all shall be done therein with all the speed that may be, God willing; wherein the most reverend Lord, Cardinal Morone, who rejoiceth much in your Gracious Letters sent to him, to his great comfort, doth travel, as he is most ready always, in all that toucheth your Majesty, or any of your most noble Realms.

As concerning the Occurrents here, since my last Letters

of the fifteenth of the last, be none other, but that the Cardinal de Caraffa, departed here-hence towards France, the fourteenth of the last, with divers Antiquities to be presented to the French King. Some say here, that part of his Charge is, to move the French King to take the Dukedom of Paleano in his Protection, as he hath Parma and Mirandula. There be a great number of Workmen already gone to Fortify Paleano, Neptuno, and Rocca del Papa; and certain Captains appointed and gone thither also.

The Legat to the Emperor's Majesty, and the King's Majesty, departed the 30th of the last.

The Ambassador of Polonia is returned towards his Master. His Petition, as I am informed, to his Holiness, was, to have License for Priests to Marry, and all Lay-folk to receive the Communion, *Sub utraque specie*, in the Realm of Polonia, and certain Dismes upon the Clergy, to be spent against the Turk. His Answer, as I hear, was, in general, with relation of all such Matters to the General Council.

Also there came hither four Ambassadors very honourably from the State of Genua, with the Obedience of that State to his Holiness; Which Ambassador did visit me, declaring the good Will, Amity, and Service, that the said State bare towards the King, and your most Excellent Majesty, desiring me advertise your Majesty thereof.

The 24th of the last, the Pope his Holiness kept the Anniversary of his Coronation: I was warned to be at the Chappel, by the Officers appointed for that purpose. Also one of his Holiness Gentlemen was sent to invite me to dine with his Holiness that day. At my coming to the Court, the Ambassador of Portugal being there, at his Holiness coming forth, would have kept the Place, amongst all the Ambassadors, from me, that I was wont to stand in, that is next the French Ambassador; And next to me would be the Ambassador of Polonia. I came to the Ambassador of Portugal, as gently as I could; and for that he would not give me my Place, I took him by the Shoulder, and removed him out of that Place, saying, That it was your Majesty's Ambassador's Place always. Beneath me he would not stand, neither next me he should not, for the Ambassador of Polonia who claimed next to

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me: Whereupon the Portugal went and complained to the Duke of Paleano, who went streight to the Pope; and after him went the said Ambassador of Portugal to him himself. His Holiness willed him to depart therehence. He desired that I should depart likewise. And thereupon the Duke came to me, saying, That the Pope his Pleasure was, I should depart also. I asked him, Why? He said, That his Holiness, to avoid dissention, would have me to depart. I told him, I made no Dissention; for if the other would keep his own Place, and not usurpe upon the Place, that always the Ambassadors of England, in times past, were wont to be in, he might be in quiet, and suffer me to be in quiet likewise, and not to seek that seemed him not. All this Year he never sought it till now, why now, I cannot tell; but he may be sure he shall not have it of me, unless your Majesty command it. Also the Master of the Houshold with his Holiness, said, That I was invited, and that Portugal was not, but came upon his own head.

I am much bound to the Marquess, he was very angry with the Portugal, being his Brother, to attempt any such thing against your Majesty's Ambassador; and sent to me, as soon as he heard of it. Indeed he was not there, I kept my Place from him, sending him to seek his Place in such sort, that all the Ambassadors thought it well done; and others that were indifferent said no less. I told the Duke that I would not lose a jot of your Majesty's Honour for no Man. For it is the Place of Ambassadors of England, nigh a thousand Years before there was any King in Portugal.

Other Occurents here be none. And thus I beseech Almighty God to conserve your most Excellent Majesty, in long and most prosperous Life.

From Rome, the 9th of June, 1556.

Your Majesty's most Humble Subject,
and Poor Servant,
Edward Carne.

NUMBER XXXII.

A Commission for a severer way of proceeding against Hereticks.

PHILIP and Mary, by the Grace of God, King and Queen of England, Spain, France, both Sicills, Jerusalem, and Ireland, and Defenders of the Faith; Arch-Dukes of Austria, Duke of Burgundy, Millain, and Brabant, Counts of Harspurge, Flanders, and Tyroll. To the Right Reverend Father in God, Edmond Bishop of London, and to the Reverend Father in God, Our right trusty, and right well-beloved Counsellor, Thomas Bishop of Ely; and to Our right trusty, and right well-beloved, William Windsor Kt. Lord Windsor; Edward North Kt. Lord North; and to Our trusty and right well-beloved Counsellors, John Bourne Kt. one of Our chief Secretaries; John Mordaunt Knight; Francis Englefield Kt. Master of our Wards and Liveries; Edward Walgrave Kt. Master of Our great Wardrobe; Nicholas Hare Kt. Master of the Rolls in our Court of Chancery; and to our trusty and well-beloved Thomas Pope Kt. Roger Cholmley Kt. Richard Read Kt. Thomas Stradling Kt. and Rowland Hill Kt. William Rastall Serjeant at Law; Henry Cole Clark, Dean of Pauls; William Roper, and Randulph Cholmley Esquires; William Cooke, Thomas Martin, John Story, and John Vaughan, Doctors of Law, Greeting. Rot. Pat. in Dorso. Rot. 3. et 4. Phil. et Mar. 2. p.

Forasmuch as divers devilish and clamourous Persons, have not only invented, bruited, and set forth divers false Rumours, Tales, and seditious Slanders against Us, but also have sown divers Heresies and Heretical Opinions; and set forth divers seditious Books within this our Realm of England, meaning thereby to move, procure, and stir up Divisions, Strife, Contentions, and Seditions, not only amongst Our loving Subjects, but also betwixt Us and Our said Subjects; with divers other outragious Misdemeanours, Enormities, Contempts, and Offences daily committed and done, to the disquieting of Us and Our People; We minding and intending the due punishment of such Offenders, and the repressing of such-like Offences,

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Enormities, and Misbehaviours from henceforth, having special trust and confidence in your Fidelities, Wisdoms, and Discretions, have authorized, appointed, and assigned you to be our Commissioners; and by these presents do give full Power and Authority unto you, and three of you, to enquire, as well by the Oaths of twelve good and lawful Men, as by Witnesses, and all other means and politick ways you can devise, of all and sundry Heresies, Heretical Opinions, Lollardies, heretical and seditious Books, Concealments, Contempts, Conspiracies, and of all false Rumours, Tales, Seditious and Clamorous Words and Sayings, raised, published, bruited, invented, or set forth against Us, or either of Us; or against the quiet Governance and Rule of Our People and Subjects, by Books, Letters, Tales, or otherwise, in any County, City, Burrough, or other Place or Places within this Our Realm of England, and elsewhere, in any Place or Places beyond the Seas; and of the bringers in Users, Buyers, Sellers, Readers, Keepers, or Conveyers of any such Letters, Books, Rumour, or Tale; and of all and every their Coadjutors, Counsellors, Consorters, Procurers, Abetters, and Maintainers; Giving to you, and three of you, full Power and Authority, by vertue hereof, to search out, and take into your hands and possession, all manner of heretical and seditious Books, Letters, Writings, wheresoever they, or any of them shall be found, as well in Printers Houses and Shops, as elsewhere; willing you, and every of you, to search for the same in all Places, according to your discretions. And also to enquire, hear, and determine, all and singular Enormities, Disturbances, Misbehaviours, Misdemeanours and Negligences, done, suffered, or committed, in any Church, Chappel, or other hallowed Place within this Realm. And also for and concerning the taking away, or the with-holding of any Land, Tenements, Goods, and Ornaments, Stocks of Mony, or other things belonging to any of the same Churches and Chappels, and all Accompts and Reckonings concerning the same. And also to enquire and search out all such Persons as obstinately do refuse to preach the Blessed Sacrament of the Altar, to hear Mass, or come to their Parish, or other convenient Places, appointed for Divine Service; and all

such as refuse to go in Processions, to take Holy Water, or Holy Bread; or otherwise do misuse themselves in any Church, or other hallowed Place, wheresoever any of the same Offences have been, or hereafter shall be, committed within this Our said Realm. Nevertheless Our Will and Pleasure is, That when, and as often as any Person or Persons hereafter to be called or convented before you, do obstinately persist or stand in any manner of Heresy, or heretical Opinions, that then ye, or three of you, do immediately take order, that the same Person, or Persons, so standing or persisting, be delivered and committed to his Ordinary, there to be used according to the Spiritual and Ecclesiastical Laws. And also We give unto you, or three of you, full Power and Authority to enquire and search out all Vagabonds and Masterless Men, Barretors, Quarrellers, and suspect Persons, Vagrant, or abiding within the City of London, or ten miles compass of the same; and all Assaults and Affrays done and committed within the same City, and Compass. And further, to search out all Wastes, Decays, and Ruines of Churches, Chancels, Chappels, Parsonages, and Vicarages, in whatsoever Diocess the same be within this Realm. Giving to you, or any three of you, full Power and Authority, by Virtue hereof to hear and determine the same, and all other Offences and Matters above specified and rehearsed, according to your Wisdoms, and Consciences, and Discretions; willing and commanding you, or three of you, from time to time, to use and devise all such politic ways and means, for the trial and searching out of the Premises, as by you, or three of you, shall be thought most expedient and necessary; and upon enquiry, and due proof had, known, perceived, and tried out by the Confession of the Parties, or by sufficient Witnesses, before you, or three of you, concerning the Premises, or any part thereof, or by any other ways or means requisite, to give and award such punishment to the Offenders, by Fine, Imprisonment, or otherwise, and to take such order for redress and reformation of the Premises, as to your Wisdoms, or three of you, shall be thought meet and convenient. Further willing and commanding you, and any three of you, in case you shall find any Person or Persons, obstinate or disobedient,

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either in their appearance before you, or three of you, at your calling or assignment; or else in not accomplishing, or not obeying your Decrees, Orders, and Commandments, in any thing or things touching the Premises, or any part thereof, to commit the same Person, or Persons, so offending, to Ward, there to remain, till they be by you, or three of you, enlarged and delivered. And We give to you, and any three of you, full Power and Authority, by these Presents, to take and receive, by your Discretions, of every Offender, or suspect Person, to be convented or brought before you, a Recognizance or Recognizances, Obligation or Obligations to Our use, of such Sum or Sums of Mony, as to you, or three of you, shall seem convenient, as well for the personal appearance before you, of any such suspect Person, or for the performance and accomplishment of your Orders and Decrees, in case you shall think so convenient, as for the sure and true paiment of all and every such Fine and Fines, as shall hereafter be by you, or three of you, taxed or assessed upon any Offender that shall be before you, or three of you, duly convinced, as is aforesaid, to Our use, to be paid at such days and times, as by you, or three of you, shall be sealed, limited, or appointed: And you to certify any such Recognizance, or Obligation, as being taken for any Fine, or Fines, not fully and wholly paid before you, under your Hands and Seals, or the Hands and Seals of three of you, into Our Court of Chancery, to the intent We may be thereof duly answered, as appertaineth.

And furthermore, We give to you, or three of you, full Power and Authority, by these Presents, not only to call afore you all and every Offender and Offenders, and all and every suspect Person and Persons in any of the Premises, but also all such, and so many Witnesses as ye shall think meet to be called; and them, and every of them, to examine and compel to Answer, and Swear, upon the Holy Evangelist, to declare the Truth in all such things, whereof they, or any of them shall be examined, for the better trial, opening, and declaration of the Premises, or of any part thereof.

And furthermore, Our Will and Pleasure is, that you, or three of you, shall name and appoint, one sufficient Person

to gather up and receive all such Sums of Mony as shall be assessed or taxed by you, or three of you, for any Fine or Fines, upon any Person or Persons, for their Offence; and you, or three of you, by Bill, or Bills, signed with your Hands, shall, and may assign and appoint, as well to the said Person for his pains in receiving the said Sums, as also to your Clark, Messengers, and Attendants upon you, for their travel, pains and charge to be sustained for Us about the Premises, or any part thereof, such sum and sums of Mony for their Rewards, as by you, or three of you, shall be thought expedient. Willing and commanding you, or three of you, after the time of this Our Commission is expired, to certify into our Exchequer, as well the Name of the said Receiver, as also a note of such Fines as shall be set or taxed before you, to the intent, that upon the determination of the account of the same Receiver, We may be answered, that that to Us shall justly appertain Willing and Commanding, also all Our Auditors, and other Officers, upon the sight of the said Bills, signed with the Hands of you, or three of you, to make to the said Receiver due allowance, according to the said Bills upon his account. Wherefore We Will and Command you, our said Commissioners, with diligence to execute the Premises, with effect: any of Our Laws, Statutes, Proclamations, or other Grants, Privileges, or Ordinance, which be, or may seem to be contrary, to the Premises notwithstanding.

And moreover, We Will and Command, all and singular Justices of Peace, Mayors, Sheriffs, Bailiffs, Constables, and all other our Officers, Ministers, and faithful Subjects, to be aiding, helping, and assisting to you, at your commandment, in the due execution hereof, as they tender Our Pleasure, and will answer to the Costs, at their utmost Perils.

And We Will and Grant, That these Our Letters Patents shall be a sufficient Warrant and Discharge for you, and any of you, against Us, Our Heirs and Successors; and all, and every other Person or Persons whatsoever they be, of, for, or concerning the Premises, or any parcel thereof, or for the execution of this Our Commission, or any part thereof.

In Witness whereof, We have caused these our Letters

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to be made Patents, and to continue and endure for one whole Year next coming after the Date hereof. Witness our Self at Westminster, the 8th day of February, the third and fourth Years of Our Reign.

NUMBER XXXIII.

A Letter writ by the Council, expressing their Jealousies of the Lady Elizabeth.

An Original.

Cotton Libr. Titus. B. 2.

MR. POPE, after our very hearty Commendations, ye shall understand, That amongst divers other devilish Practices, attempted from time to time, by Dudly, Ashton, and other Traitors in France, for the disturbance of the Quiet of the Realm; they have now lately sent over one Cleyberdo, who (if I the Lord Chancellor be not deceived in the Man) was, whilst I was President in Wales, indicted of a Burglary, and should have been, if he had not escaped by the means of certain his Complices, who took him from the Sheriffs Man, as well for the said Burglary, as for divers other notable Robberies, and other Offences, made sure enough from attempting this Enterprize now. This Man being sent by the foresaid Traitors into the extream parts of Essex and Suffolk; where naming himself to be Earl of Devonshire, he hath, by spreading abroad of slanderous Letters and Proclamations, abused the Lady Elizabeth's Grace's Name; procuring thereby, as much as in him lay, to stir the King's and Queen's Majesties Subjects in those parts to Rebellion, as by the Copies of the said Letters and Proclamations, which we send unto you herewith, may at better length appear unto you. And albeit the People there have shewed themselves so true and obedient Subjects, as immediately upon the understanding of this Enterprize, they did of themselves, and without any Commandment, apprehend as many of the Attempters of this devilish Practice as they could come by, whereby their good-will and truth to the King and Queen's Majesties doth well appear. Yet because this Matter is spread

already abroad, and that peradventure many Constructions and Discourses will be made thereof, we have thought meet to signify the whole Circumstances of the Cause unto you, to be by you opened unto the Lady Elizabeth's Grace, at such time as ye shall think convenient; to the end it may appear unto her how little these Men stick, by falshood and untruth, to compass their Purpose; not letting, for that intent, to abuse the Name of her Grace, or any others: which their Devises nevertheless are (God be thanked) by his Goodness discovered from time to time to their Majesties preservation, and confusion of their Enemies. And so bid you heartily well to fare. From Eltham, the 30th of July, 1556.

Your Loving Friends,

Nichol. Eborac. Canc. Arundel.

Thomas Ely.

R. Rochester.

Henry Jernegam.

NUMBER XXXIV.

A Letter from Sir Edward Carne, concerning the Suspension of Cardinal Pool's Legatine Power.

An Original.

Ex Chartophylac. Regio.

PLEASETH it your most Excellent Majesties, according as I advertised your Highness in my Letters of the 8th of this; So I have informed all the Cardinals that be here of the Congregation of the Inquisition, as the most Reverend Lord Cardinal Morone advised me, informing them of the good Proceedings and Reformations made, by the most Reverend Lord Cardinal's Grace there, as well in *Clero* as in *Populo;* not only in things pertaining *ad cultum Dei,* but also in other, pertaining to the Common-Weal of Christ's Church, in such sort as Christ's Religion doth so prosper there, that there is good hope all things should come to their perfection in time. And for that purpose his Grace had called there a Synod of the Clergy of the Realm, where many good Ordinances, for the maintenance of the Pre-

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mises been past already; and many ready in hand for to pass, and not fully ended nor perfected: which should be staid, in case the Legacy should be there-hence revoked, which might turn to the great danger and dammage of many in that your Majesty's Realm, in case due Reformation throughout and perfectly were not made: Therefore I desired them, that when the Matter were moved amongst them, so to weigh it, as such a good beginning, that through your Majesty's Goodness hath been there, be not brought by their doings here, into no worse terms, than your Majesties, with no little pain, hath always travelled to bring it unto; Adding besides divers Cases that daily might fall, which could not be holpen without the Authority of this See: And that Men newly reduced to the Unity of the Church, would rather stand in their naughty Doings, whose Examples might be noisome to many; than repair hither for any help; But having the Legate there, would gladly seek help at his hands being present amongst them.

And likewise for reduction of your Majesty's Realm of Ireland to the Unity of the Church, which whether it were past or no, I doubted, and ended throughly: And if it were, yet were it most expedient that there should be Reformation, as well in *Clero* as in *Populo;* which could not well be, in case the Legacy continue not there. This is the effect of the Points that I informed them upon, who all thought it most expedient, that the Legacy should continue there, and would not fail to stay, as much as might lie in them, for these Considerations above rehearsed; and thought, being of such importance, that if my Lord's Grace were not there already, it were most expedient that he should be sent thither, rather than to be revoked; and hereof, as well Cardinal Morone, as all the other, would needs I should move his Holiness.

Whereupon the 12th of this, I went to the Pope himself, upon pretence to give him thanks for the Provision of the Church of Chichester, and of the most gracious and honourable Report that he made in the Consistory the same time, of your Highness my Soveraign Lady the Queen; where his Holiness declared so much Goodness and Vertue of your Majesty, that he, and this See, could not, he said, shew so much favour to any of yours, as the same required.

As undoubtedly, as far as I could hear, he doth, whensoever he hath occasion to speak of your Majesty, so reverently as more could not be; who prevented me, and said, that he was glad that I was come unto him, and trusted that God had sent me thither: for there had been with him, the day before, Cardinal Pacheco, who shewed him of the good inclination of your Majesty my Soveraign Lord, to have Peace with him and the Church. And that also he had received a Letter from the most Reverend Lord Cardinal's Grace there-hence, who had spoken with your Majesty, and found the same so well inclined to have Peace with his Holiness, as might be desired; which his Holiness said he liked very well, and held up his hands, beseeching Almighty God to continue your Majesty in that good mind. And then he began to declare, how that God provided, and always confirmed you, the Queen's Majesty, not only to do good to that Realm, but to all Christendom also; in whom his Holiness had such hope, that the same will so help with the King's Majesty, that Peace may follow betwixt the Church and him: and he of his part coveted nothing more, as it should appear, if the King's Majesty would treat of it; Yea, he said, though he should sustain great Damage thereby, he will win his Majesty if he can.

And where his Majesty is informed, that his Holiness would hear none of those that were sent to him from his Majesty, as Francisco Pacheco, and one Citizen of Naples; he said, That he never heard that either the said Francisco, or the said Citizen, had any Letter or Word to him from his Majesty; If they had had, he, as he said, who giveth Audience daily to as many as do seek it at his hands, without denial, would have heard them, or any that had been sent from his Highness; and this, he said, all that be about him can testify, and called God to Record of it. And yet, he said, that the King's Majesty is informed of the contrary; whereupon, he said, that his Majesty was brought in belief, that it was sufficient for his Highness to offer himself to be heard, and seeing he could not, he was discharged towards God, and so lay the fault in his Holiness; from the which Error, so his Holiness named it, he would and wished that his Majesty should be brought: for his Holiness caused to be enquired of them, Whether they

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had any Letters, or any thing to say of his Majesty's behalf to him, and could hear of none; Wherefore his Holiness desired me to write to your Majesty, and to signify the same to your Highness; and of his Holiness behalf, to pray you to advertise the King's Majesty, that therein was no lack of his Holiness: Saying, If his Majesty had sent to him, he would have gladly heard him; or if it may please his Majesty yet to send, no Man will be more glad thereof than he: And said further, that God, who had called him to that place, knew that he always hath been of mind to have a General Council for a Reformation throughout Christendom, and in such Place as had been meet for it; and doubted not, but that he would have seen Christendom in such Order, that such Enormities as do reign in many Parts, should have been reformed, if these Wars had not troubled him: Saying therewith, That the Power of the Church is not able to maintain Wars of it self, but that God had provided Aid elsewhere; but if he can have Peace, he will embrace it, he said, though it were to his loss. And prayed me to desire your Majesty, of his behalf, to put to your good help towards it. To whom, after thanks first given to his Holiness for the said good Opinion that he had of your Majesty, and also of the Provision made of the said Church of Chichester, I said, that I was glad to hear of that good inclination of his Holiness to Peace; and said, that I would gladly signify to you, the Queen's Majesty, according to his Holiness Pleasure: And that I had heard of divers, that his Holiness would not give Audience, to such as you my Soveraign Lord had sent to him; whereof I was sorry, and yet nevertheless trusted that betwixt his Holiness and your Majesty, should be as great Amity as appertaineth; and had not so good hope thereof, sithence this War began, as now hearing his Holiness to be so well inclined to it; not doubting but all the World should perceive no lack of your Majesty's behalf, as far as any Reason required.

Whether this be done for a practice to please, least any stir be there against the Frenchmen, which is most feared here, I am not able to say, for there lacketh no practice in this Court that they think may serve for their purpose. The truth is, that there is jarring betwixt the Pope and the

French now; with whom the Pope is nothing contented, neither they with him, as it is credibly reported here. All the Italians that the Pope had in the French Camp be all gone; the French handled them very ill and vile, and especially Don Antonio de Caraffa, the Pope's Nephew: So that it is thought here, that the Pope will turn the Leaf, if any were here of your behalf, the King's Majesty, that had Authority to treat with his Holiness: And if it please your Majesty to send any hither for that purpose, by the Opinion of all your Majesty's well-willers here, there can come but good of it.

After this Communication, I lamented to his Holiness greatly of one thing, that I had heard his Holiness pretended to do: And forasmuch as your Majesty had placed me here with his Holiness, and that the case was such, that it touched the maintenance of the Common-Wealth of Christian Religion within your Majesty's Realm there, so much, that of Duty I could do no less but open it to his Holiness, trusting that the same, who had always shewed himself most ready, with all benignity, to do for You, the Queen's Majesty, and your Realm, would so continue still: Which thing was, I said, That his Holiness would revoke his Legat there, which should be too great a prejudice to the Church of that Realm, to be done before all things were truly stablished there, and opened unto his Holiness all the Considerations before rehearsed, whereof I had informed the Cardinals in as ample manner as I could. Then, he said, that there was nothing that he could do for you, the Queen's Majesty, or your said Realm, but he would do it most gladly, unless occasion should be given therehence that he might not. And as touching the Revocation of the Legat in England, he said, That it was done already, and not for to provide any thing within that Realm, but only for because, it was not convenient that any Legat of his should be within any of the King's Majesty's Realms or Dominions; and therefore he revoked his Nuncio's from Naples, from Spain, and all other parts of the King's Majesty's Realms and Dominions, and of England therefore: Nevertheless, he said, if you the Queen's Majesty would write to him, for the continuance of his Legat there, he would restore him to his former Authority, or any thing

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else that your Majesty should think expedient for him to do. Then, I said, It would be long time before Answer can come from England hither; and if his Revocation should be once known in England, what would come of it, I doubted. Therefore I besought his Holiness not to suffer it to pass, for if it be once known abroad, it shall be a great comfort to the Wicked, and discomfort to the Good, whereby many Inconveniences might ensue. Then, he said, that that is done, cannot be undone. I said, That his Holiness had not so far gone in his Decree, but that he might moderate it, that it need not extend to England. And then I told him, that he had shewed me, that in all his Proceedings, he would have your Majesty's Realm of England separated from all other the King's Majesty's Realms, and now had set it as far further as any of the other; therefore, I said, his Holiness should consider it, and that the Decree in no wise should extend thither. Then, he said, That it could not stand with the Majesty of the Place that he sat in, to revoke any part of the Decree solemnly given in the Consistory, in the presence of all the Cardinals. I said, That his Holiness, with his Honour, might well do it; considering that when he gave the Decree, he was not informed of such Inconveniences that might ensue thereof; and now being informed by me, his Holiness had not only a just cause to revoke it, but also of congruence ought to do it; considering that his Holiness had the Cure of all Mens Souls: and if any inconveniency should follow through his Holiness Doings, it could not be chosen but his Holiness must answer for it; where his Holiness suffering all things to proceed in his due course, as it hath been begun, all Dangers that have been before rehearsed might be avoided; therefore now his Holiness had a good Cause to stay his Decree in that behalf: All which he took in good part, and said thus, I must needs do for that Realm what I can, and therefore to morrow is the Congregation of the Inquisition, and then the Matter shall be propounded, where, he said, he would do what he could; and willed me to resort to the Cardinal St. Jacobo to inform him, that he might procure it there. I said, I would; indeed I had been with the said Cardinal before, and had informed him fully; nevertheless I went to him again, to shew him the

Pope's Pleasure therein; who said, he would do his Duty therein. Indeed that Matter occupied the Pope and the Cardinals all that Congregation time. The next morrow, as the Cardinals said, the Conclusion was, That the Pope would make answer to me himself. Indeed he thought to take Counsel of the said Congregation, before I had been with them about the same Decree, but not to revoke any part thereof, but to have their advice in framing of it. So that if I had not gone to him, the Decree had gone forth, with the intimation thereof, and the inhibition; but being with his Holiness this Evening, to know what was to be had herein; his Holiness, after a long Oration, in commendation of you the Queens Majesty, he said, That in case your most Excellent Majesty would write to him for the continuance of his Legat, for such Causes as should seem good to the same, the Legat to be yet expedient therein, he would appoint my Lord's Grace there to continue, but he could in no wise revoke his Decree made in open Consistory. I laid many things that his Holiness might do it, and that divers of his Predecessors had done it, upon Causes before not known; with divers Examples that I shewed him in Law; that at the last, he said plainly, He would not revoke his Decree; but for because of my Suit, he said he was content to stay, and to go no further till your Majesty's Letters do come, and charged the Datary, and his Secretary Berigno, that they send forth no intimation of his Decree of the said Revocation, without his special Commandment; where-else he said, the Intimation had been sent forth with an Inhibition also: And so all is staied, that nothing here-hence shall go forth till your Pleasure, the Queen's Majesty, be known therein; which the Pope doth look for: Until which Intimation, the Legacy there doth continue.

Occurrents here be no other, but that the 10th of this, the late made Duke of Paleano departed here-hence towards the Duke's Camp, which doth lie yet in the Siege of Civitella, within your Majesty's Realm of Naples. They that seem to bear their good Wills here towards your Majesty, do say here, that they may lie there long before they take it, for they cannot hurt it much with Battery. And they say, the Counts de Sancto Flore, and de Sarme, be

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within the Town with two thousand Souldiers; many of the Frenchmen be slain there. Nevertheless, others do say, that it standeth in danger of taking; for because the Frenchmen have gotten a Hill, from the which they do beat sore into the Town, and have withdrawn certain Waters from them of the Town, and do undermine it; the most part here thinketh they shall lose their labour, for it is very strong.

The Gallies of Marseilles arrived at Civita Vechia, six or seven days past, and brought twelve Ensigns more of French Souldiers to reinforce the French Army; and as far as I can learn, they return again to fetch more, always to refresh their Camp with fresh Souldiers, in the lieu of such as be perished: Of the which twelve Ensigns, the French Ambassador chose out three, which he hath sent to the Duke of Guise, well furnished; the rest he discharged, but all the other that came, be gone to the Camp, to such Captains as will retain them there, for such of the other as be slain, or otherwise perished. Don Antonio de Caraffa doth not as yet return to the Camp, neither intendeth to go as I hear. I heard say, That the Duke of Alva was within sixteen miles of the Frenchmen, with a great Army of Horsemen and Footmen, what he doth is not spoken of here, for there is none that can pass to them, or from them hither; there is such strait keeping, and dangerous passing.

Here be ill News from Piedmont, for they say here, the Frenchmen in those Parts have taken Cherasto, a very strong Town in Piedmont, which I trust be not true. The common Report is here, That if the Frenchmen be not withstanded in time, they will do much hurt in Italy.

The Pope doth set forth a Bull for Money, that one of every hundred shall be paid of the value of all the Lands that be within the Churches Dominions, which they say will draw to Two or three Millions, if it be paid.

And having no other at this present, I beseech Almighty God to conserve both your most Excellent Majesties, in long and most prosperous Life together.

From Rome, the 15th of May, 1557.

Your Majesties most humble Subject,
and Poor Servant,
Edward Carne.

NUMBER XXXV.

The Appeal of Henry Chichely, Arch-Bishop of Canterbury, to a General Council from the Pope's Sentence.

Ex MSS. D. G. Petyt.

In Dei Nomine Amen. Per Presens publicum instrumentum cunctis appareat evidenter, quod anno ab incarnatione Domini secundum cursum et computationem Ecclesiæ Anglicanæ 1427. indictione quinta Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Martini, Divina Providentia Papæ quinti, Anno decimo, mensis vero Aprilis die sexto. Reverendissimus in Christo Pater et Dominus, Dominus Henricus Dei Gratia Cantuarien. Archiepiscopus totius Angliæ Primas, et Apostolicæ Sedis Legatus, in Capella Majori Manerii sui de Ford Cantuarien. Diocæseos personaliter existens, mihi Notario Publico, et testibus infra-scriptis presentibus, quandam appellationem in scriptis redactam fecit, legit et interposuit, ac appellativit sub eo, qui sequuntur, tenore verborum. In Dei Nomine. Amen. Coram vobis authentica persona et testibus hic Presentibus, Ego Henricus dictus Cant. permissione divina Cantuar. Archiepiscopus, totius Angliæ Primas et Apostolicæ Sedis Legatus, dico, allego, et in his scriptis propono, quod fui et sum Ecclesiam Sanctam Cant. cum jure Legationis natæ, prerogativis, consuetudinibus, compositionibus, aliisq; jurisdictionibus, juribus, libertatibus, et pertinentibus suis universis canonice assecutus, ipsamq; sic assecutam nonnullo tempore pacifice et inconcusse possedi, prout sic possideo de presenti; fuiq; et sum Ecclesiæ Romanæ, et Sedis Apostolicæ obedientiæ, Filius Catholicus, ac jurium et libertatum dictarum Ecclesiæ et Sedis juxta posse, assiduus defensor, et promotor; integri status, bonæ famæ et opinionis illæsæ et in possessione eorundem existens, nullisq; suspensionis aut excommunicationis, seu irregularitatis, aut interdicti sententiæ vel sententiis innodatus: Quodq; ex parte mei Henrici Archiepiscopi prædicti in possessione præmissorum omnium, et quasi ex verisimilibus conjecturis ac communicationibus quampluribus mihi et Ecclesiæ meæ, ac juri legationis, prerogativis,

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consuetudinibus, compositionibus, jurisdictionibus, juribus, libertatibus, et pertinentiis Ecclesiæ, Cantuar. prædictæ factis, circa præmissa et eorum singula grave posse prejudicium generari; Ne Sanctissimus in Christo Pater et Dominus noster Dominus Martinus, divina providentia Papa quintus, vel quivis alius quavis Autoritate, vice vel mandato, scienter vel ignoranter ad sinistram vel minus veram suggestionem, aut informationem emulorum personæ, dignitatis aut Ecclesiæ meæ (quod absit) me non vocato, legitimeve prænonito, causæ cognitione et juris, justitiæq; ordine prætermisso, in prejudicium status mei, dignitatis, legationis, prerogativæ, consuetudinum, compositionum, jurisdictionum, jurium, libertatum et pertinentium jure Metropolitico, vel alias dictam Ecclesiam meam Cantuar. et me ejus nomine concernentium quicquam attemptet, seu faciat aliqualiter attemptari, citando, monendo, mandando, inhibendo, decernendo, suspendendo, interdicendo, excommunicando, privando, sequestrando, pronunciando, definiendo, et declarando, seu quovis alio modo gravando; Ad Sacrosanctum Concilium generale facientes, constituentes et representantes, facturos, constituturos et representaturos, si ipsum celebrari contigerit, et in defectum ipsius Concilii tenendi, et celebrandi, ad tribunal Dei omnipotentis et Domini nostri Jesu Christi, cujus idem sanctissimus Pater, Commissarius et Vicarius existit in terris, in his scriptis ob et ad tuitionem, protectionem et defensionem omnium, et singulorum præmissorum fuerit et sit legitime provocatum. Sanctissimus tamen in Christo Pater, et Dominus noster, Dominus Martinus dicta providentia hujus nominis Papa quintus asserens, ut dicta fide dignorum relatione, ad suum pervenisse auditum, quod ego, qui ad defensionem, obedientiam jurium, et honorem Sedis Apostolicæ in Provincia Cantuarien. Legatus natus sum, propter emolumenta Ecclesiastica provenientia ex Ecclesiis Cathedralibus totius Regni Angliæ tempore vacationum eorundem, quæ ex quadam (ut me asserere dicit) consuetudine usibus meis applicare dignoscor ad resistendum provisionibus Apostolicis de Ecclesiis hujusmodi Cathedralibus sum proclivior, Et quod jura et honorem Sedis Apostolicæ non defendo nec protego, imo potius impugno,

et impugnantibus assisto, in animæ meæ periculum, prædictæ Sedis contemptum, dictarumque Ecclesiarum Cathedralium præjudicium et scandalum plurimorum; Cum tamen, suæ benedictionis beatitudinis reverentia semper salva, nulla horum quæ sic mihi impinguntur sunt vera, sed notorie minus vera, post et contra præmissam provocationem per me factam, me a Legatione dictæ Sedis, necnon ab omni jurisdictione, superioritate, potestate sive Dominio percipiendi emolumenta Ecclesiastica, aliarum Ecclesiarum Cathedralium dicti Regni usque ad beneplacitum suum, et Sedis Apostolicæ Authoritate Apostolica, et ex certa scientia (ut asserit) nullatenus in ea parte monitum, citatum, convictum vel confessum, sed absentem, non per contumaciam, causæ cognitione juris et judiciorum ac justitiæ ordine in omnibus prætermisso, voluntarie et minus præpropere duxerit suspendendum, hisque non contentus, sed gravamina accumulans mihi in virtute obedientiæ nihilominus injunxerit, ne de legatione Sedis Apostolicæ prædictæ, necnon jurisdictione, Authoritate, et Dominio percipiendi emolumenta hujusmodi tempore vacationum Ecclesiarum prædictarum per me vel per alium, seu alios quovis quæsito ingenio, vel colore de cætero quomodolibet me intromittam: Et insuper jurisdictionem, superioritatem, potestatem, et dominium dictarum Ecclesiarum Cathedralium tempore illarum vacationum ad capitula singularum Ecclesiarum devolvi voluit, singulos processus, necnon excommunicationis suspensionis et interdicti sententias, et alias pœnas ac censuras Ecclesiasticas, si quod per me vel alium seu alios contra capitula Ecclesiarum Cathedralium præfatarum, aut alias personas quascunque occasione consuetudinis memoratæ, ac legationis, officii (dicto durante beneplacito) ferri contigerit quomodolibet, vel haberi, irritos et inanes decrevit (salva semper suæ Sanctitatis reverentia in omnibus) minus juste in personæ meæ, status, dignitatis, juris, legationis natæ, prerogativæ, consuetudinum, compositionum, jurisdictionum, jurium, libertatum et pertinentiarum prædictarum, necnon Ecclesiæ meæ Cantuariensis prædictæ præjudicium non modicum et gravamen. Unde ego Henricus dictus Cantuariæ Cantuariensis Archiepiscopus pro prædictis sentiens me, statum, digni-

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tatem et Ecclesiam meam prædictam ex omnibus et singulis gravaminibus prædictis, nimium prægravari, et prægravatum ab eisdem omnibus et singulis, et his, quæ eorum et cujuslibet eorum occasione colligi poterunt, aut debebunt; ad Sacrosanctum Concilium Generale, universalem Ecclesiam representans, et ad personas et status Concilium Generale facientes, constituentes et representantes, facturos, constituturos et representaturos; et ad ipsum Concilium Generale proxime celebrandum, ubicunque ipsum celebrari contigerit, et defectu ipsius Concilii tenendi et celebrandi, ad Tribunal Dei Omnipotentis, et Domini nostri Jesu Christi, cujus idem Sanctissimus Pater Commissarius et Vicarius existit in terris, Appello; et Apostolos peto instanter, instantius et instantissime mihi dari, liberari et fieri cum effectu: et juro ad hæc Sancta Dei Evangelia per me corporaliter tacta, quod non sunt decem dies plene elapsæ, ex quo mihi certitudinaliter primo constabat de gravaminibus antedictis; Quodque nescio certitudinaliter ubi invenirem dictum Sanctissimum Dominum nostrum ad notificandam eidem Appellationem prædictam, quatenus de jure notificanda est infra tempus a parte juris limitatum: Et Protestor me velle dictam Appellationem meam corrigere et emendare, eidem addere et ab eadem detrahere, ac eam omnibus, quorum interest, notificare et intimare pro loco et tempore opportunis toties, quoties mihi expediens fuerit, juris beneficio in omnibus semper salvo. Super quibus idem Reverendissimus Pater et Dominus Archiepiscopus Cantuariensis me Notarium Publicum subscriptum requisivit, sibi unum vel plura conficere instrumentum vel instrumenta. Acta sunt hæc omnia prout subscribuntur et recitantur sub Anno Domini, indictione Pontificatus, mense, die, et loco prædictis; præsentibus tunc ibidem venerabilibus, et discretis vivis M. W. Lyn Curiæ Cant. Officii, et Thoma B. Archidiacono Sanctarum in Ecclesia Linc. utriusq; juris Doctoribus.

In Dei, &c. Coram vobis, &c. Ego Henricus dictus C. &c. Unde ego H. dictus C. &c. sentiens me, statum, dignitatem et Ecclesiam meam prædictam, ex omnibus et singulis gravaminibus prædictis nimium prægravari, et prægravatum, ab eisdem omnibus et singulis gravaminibus

prædictis et his, quæ eorum et cujuslibet eorum occasione colligi poterunt aut debebunt, ad dictum Sanctissimum Dominum nostrum, et Sedem Apostolicam melius informandum, et informandam, Appello et Apostolos peto instanter, instantius et instantissime mihi dari, liberari, et fieri cum effectu, &c.

NUMBER XXXVI.

Instructions sent by the Privy Council, representing the State of the Nation to King Philip, after the loss of Calais.

First, to say,

Cotton Libr. Titus. B. 2.

That we be most bounden unto his Majesty for his good Affection towards this Realm; and his gracious Disposition and Offer, to put this Force to the Field this Year, being else otherwise determined for the recovery of that Honour and Reputation, which this Realm hath lost by the loss of Calais.

To say, That this Offer of his Majesty we should not only have, upon our Knees, accepted, but also in like wise have sued first for the same.

And so undoubtedly we would have done, if other respects hereafter following, which we trust his Majesty will graciously understand, had not been (to our great regret) the lett thereof.

First; We do consider, That if we should send over an Army, we cannot send under 20000 Men; the levying, and sending over whereof, will ask a time; before which time, considering also the time the Enemy hath had (being now almost a Month) to Fortify and Victual the Place, it is thought the same will be in such strength, as we shall not be able alone to recover it.

We do consider how unapt and unwonted our People be to lie abroad, and specially in the Cold: And what Inconveniency might follow also at their hands, (besides the loss of Charges) if their hope for recovery of Calais should not come to pass.

The Charge of this Army (if it should go over) would

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stand the Realm in one hundred and seventy thousand pounds at the least, for five months; which Sum (having regard to other necessary Charges for the Defence of the Realm, both by Land and by Sea, which the People only have in their Heads, with a wan hope of the recovery of Calais) neither we doubt will be granted of the People; nor if it were, can be conveniently levied in time to serve the turn.

Great Garrisons continually, and an Army for Defence against the Scots and Frenchmen by Land, must of necessity be maintained, the charge whereof will be one way and another (go the next way we can) e're the Year go about, an hundred and fifty thousand pounds.

The defence of the Sea-Coast, and the Isles, and the setting forth of an Army by Sea, will cost the Realm in a Year (all things accounted) above two hundred thousand pounds; and yet all will be too little that way, if the Danes and the Sweeds, which we very much doubt, should be our Enemies.

The Sums amounting in the whole, to five hundred and twenty thousand pounds, besides Provision of Ammunition, which will be chargeable; and Furniture of Ordnance, whereof we have great lack, by the loss of Calais and Guisnes.

We see not how it can be levied in one Year to save us, unless the People should of new have strange Impositions set upon them, which we think they would not bear.

The Queen's Majesty's own Revenue, is scarce able to maintain her Estate.

The Noblemen and Gentlemen, for the most part receiving no more Rent than they were wont to receive, and paying thrice as much for every thing they provide, by reason of the baseness of the Mony, are not able to do as they have done in times past.

The Merchants have had great losses of late, whereby the Cloathiers be never the richer.

The Farmers, Grasiers, and other People, how well-willing soever they be taken to be, will not be acknown of their Wealth, and by the miscontentment of this loss, be grown stubborn and liberal of Talk.

So that considering our Wants on every side, our lack

of Mony at home; our want of credit, by reason of this Loss abroad; the scarcity of Captains and Leaders of our Men, which be but few; the unwillingness of our People to go abroad, and leave their Things at home, without a certain hope of recovering their Loss; the need we have to defend Home, (looking as we do to be assaulted both by Land and by Sea) how desirous soever we be to recover Calais, and well-willing to serve his Majesty, (either for that purpose, or in any other thing wherein it shall please him to employ us) we see not how we can possibly (at the least, for this Year) send over an Army; nor until we may be assured of fewer Enemies than we fear to have cause to doubt; and have time to bring such as be ill Men amongst our People, and now be ready (against their Duties) to make Uproars and Stirs amongst our selves, to Order and Obedience.

Wherefore, in most humble wise, upon our Knees, we shall beseech the King's Majesty to accept, in gracious part, this our Answer, which we make much against our Hearts, if we might otherwise chuse. And as for our own Persons, we shall bestow, with all that ever we have, to the death, where and however it shall please him, submitting our selves to his Majesty's Judgment in this Matter, and to the execution and doing of that whatsoever, either his Majesty, or any other Man, shall devise to be done, better than we have said in this Answer, and more for the honour and surety of their Majesties, and Common-Wealth of this their Realm. Feb. 1. 1577.

NUMBER XXXVII.

Sir Thomas Pope's Letter, concerning the Answer made by the Lady Elizabeth, to a proposition of Marriage, sent over by the Elected King of Sweden.

FIRST, After I had declared to her Grace how well the Queen's Majesty liked of her prudent and honourable Answer made to the same Messenger; I then opened unto her Grace the Effect of the said Messengers Credence; Ex MS. D. G. Petyt.

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which after her Grace had heard, I said, The Queen's Highness had sent me to her Grace, not only to declare the same, but also to understand how her Grace liked the said Motion. Whereunto, after a little pause taken, her Grace answered in form following. Master Pope, I require you, after my most humble Commendations to the Queen's Majesty, to render unto the same like thanks, that it pleased her Highness, of her Goodness, to conceive so well of my Answer made to the same Messenger, and here withal, of her Princely Consideration, with such speed to command you, by your Letters, to signify the same unto me; who before remained wonderfully perplexed, fearing that her Majesty might mistake the same; for which her Goodness, I acknowledg my self bound to honour, serve, love, and obey her Highness, during my Life: Requiring you also to say unto her Majesty, That in the King, my Brother's time, there was offered me a very honourable Marriage or two, and Ambassadors sent to treat with me touching the same; whereupon I made my humble Suit unto his Highness, as some of Honour yet living can be testimonies, that it would like the same to give me leave, with his Grace's favour, to remain in that Estate I was, which of all others best liked me or pleased me. And in good Faith, I pray you say unto her Highness, I am even at this present of the same mind, and so intend to continue, with her Majesty's favour; and assuring her Highness, I so well like this Estate, as I perswade my self there is not any kind of Life comparable unto it. And as concerning my liking the said Motion made by the said Messenger, I beseech you say unto her Majesty, That to my remembrance, I never heard of his Master before this time; and that I so well like, both the Message and the Messenger, as I shall most humbly pray God, upon my Knees, that from henceforth I never hear of the one nor of the other; assure you, that if it should eftsoons repair unto me, I would forbear to speak to him. And were there nothing else to move me to mislike the Motion, other than that his Master would attempt the same, without making the Queen's Majesty privy thereunto, it were cause sufficient. And when her Grace had thus ended, I was so bold as of my self to say unto her Grace, (her pardon first required) that I thought few or none would be-

lieve, but that her Grace could be right-well contented to marry, so there were some honourable Marriage offered her by the Queen's Highness, or her Majesty's Assent. Whereunto her Grace answered; What I shall do hereafter I know not, but I assure you, upon my Truth and Fidelity, and as God be merciful unto me, I am not at this time otherwise minded than I have declared unto you, no, though I were offered the greatest Prince in all Europe. And yet percase the Queen's Majesty may conceive this rather to proceed of a maidenly shamefastness, than upon any such certain determination.

Tho. Pope.

COLLECTION OF RECORDS,

&c.

BOOK III.

NUMBER I.

PART II.

The Device for Alteration of Religion, in the first Year of Queen Elizabeth: offered to Secretary Cecill.

Question 1.

Ex MSS. Nob. D. Grey de Ruthen.

WHEN the Queen's Highness may attempt to reduce the Church of England again to the former purity, and when to begin the Alteration?

Answer.

At the next Parliament; so that the Dangers be foreseen, and Remedies provided; for the sooner that Religion is restored, God is the more glorified, and as we trust, will be more merciful unto us, and better save and defend her Highness from all Dangers.

Quest. 2.

What Dangers may ensue thereof?

Answ. 1.

The Bishop of Rome, all that he may, will be incensed, he will Excommunicate the Queen's Highness, Interdict the Realm, and give it in Prey to all Princes that will enter upon it; and stir them up to it by all manner of means.

2. The French King will be encouraged more to the War, and make his People more ready to fight against us,

not only as Enemies, but as Hereticks: He will be in great hope of Aid from hence, of them that are discontented with this Alteration, looking for Tumults and Discords: He will also stay concluding of Peace, upon hope of some alteration.

3. Scotland also will have the same Causes of boldness, and by that way the French King will seem soonest to attempt to annoy us. Ireland also will be very difficultly stayed in the Obedience, by reason of the Clergy that is so addicted to Rome.

4. Many People of our own, will be very much discontented, especially all such as governed in the late Queen Mary's Time, and were chosen thereto for no other Causes, or were then most esteemed for being hot and earnest in that other Religion, and now remain unplaced and uncalled to Credit, will think themselves discredited, and all their Doings defaced, and study all the ways they can to maintain their own Doings, destroy and despise all this Alteration.

5. Bishops, and all the Clergy, will see their own ruin; and in Confession, and Preaching, and all other means and ways they can, will persuade the People from it; they will conspire with whomsoever, will attempt and pretend to do God a Sacrifice, in letting the Alteration, though it be with murder of Christian Men, and Treason. Men which be of the Papists Sect, which of late were in a manner all the Judges of the Land; the Justices of the Peace chosen out by the late Queen in all the Shires, such as were believed to be of that Sect, and the more earnest therein, the more in estimation; These are most like to join and conspire with the Bishops, and Clergy. Some, when the Subsidy shall be granted, and Mony levied, (as it appeareth that necessarily it must be done) will be therewith offended, and like enough to conspire and arise, if they have any head to stir them to do it, or hope of Gain or Spoil.

6. Many such as would gladly have Alteration from the Church of Rome, when they shall see peradventure that some old Ceremonies be left still, for that their Doctrine, which they embrace, is not allowed and commanded only, and all other abolished and disproved, shall be discontented, and call the Alteration a Cloak'd Papistry, or a Mingle-Mangle.

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Quest. 3.

What Remedy for the same Dangers? What shall be the manner of doing of it? and what is necessary to be done before?

Answ. 1.

First, for France, to practise a Peace, or if it be offered, not to refuse it: If Controversy of Religion be there amongst them, to kindle it. Rome is less to be feared, from whom nothing is to be feared, but evil Will, Cursing, and Practising. Scotland will follow France for Peace, but there may be Practice to help forward their Division, and especially to augment the Hope of them who inclined them to good Religion. For certainty, to fortify Barwick, and to employ Demilances, and Horsemen, for safety of the Frontiers, and some Expences of Mony in Ireland. The fourth divided in five parts.

1. The first is of them which were of Queen Mary's Council, elected or advanced to Authority, only or chiefly for being of the Pope's Religion, and earnest in the same. Every Augmentation, or Conservation of such Men in Authority or Reputation, is an encouraging those of their Sect, and giveth hope to them that it shall revive and continue, although it hath a contrary shew: lest seeing the Pillars to stand still untouched, it be a confirmation of them that are wavering Papists, and a discouraging of such as are but half inclined to this Alteration. *Dum in dubio est animus, parvo momento huc illuc impellitur.* This must be searched by all Law, so far as Justice may extend, and the Queen's Majesty's Clemency not to be extended, before they do acknowledg themselves to have fallen into the lapse of the Law. They must be abased of Authority, discredited in their Countries, so long as they seem to repugn the true Religion, or to maintain the old Proceedings; and if they should seem to allow and bear with the new Alteration, yet not lightly to be credited, *quia neophiti;* and no Man, but he loveth that time wherein he did flourish, and when he can, and as he can; those Ancient Laws and Orders he will defend and maintain, with whom and in whom he was in Estimation, and Authority, and a Doer: for every Man

naturally loveth that which is his own Work and Creature. And contrary, as those Men be abased, so must her Highness old and sure Servants, who have tarried with her, and not shrunk in the late Storm, be advanced, with Authority and Credit, that the World may see that her Highness is not unkind, nor unmindful. And throughout all England, if such Persons, as are known to be sure in Religion, and God's Cause, shall be slack; yet their own Safety and Estate, should cause to be vigilant, careful, and earnest for the conservation of her Estate, and maintenance of this Alteration; and in all this, she shall do but the same that the late Queen Mary did, to establish her Religion.

2. The second is, the Bishops and Clergy, being in manner all made and chosen, such as were thought the stoutest and mightiest Champions of the Pope's Church, who in the late Queen Mary's Times, taking from the Crown, impoverishing it, by extorting from private Men, and all other means possible, *per fas et nefas*, have sought to enrich and advance themselves. These, her Majesty being inclined to use much clemency, yet must seek, as well by Parliament, as by the just Laws of England, in the Premunire, or other such Penal Laws, to bring again in order; and being found in the default, not to pardon, until they confess their Fault, put themselves wholly to her Highness Mercy, abjure the Pope of Rome, and conform themselves to the new Alteration; and by these means, well handled, her Majesty's necessity of Mony may be somewhat relieved.

3. The third is to amend, even as all the rest above, by such ways as Queen Mary taught, That no such as were, may be in Commission of Peace in their Shires; but rather Men meaner in Substance, and younger in Years, so that they have discretion, to be put in Place. A sharp Law made and extended against Assemblies of People, without Authority. Lieutenants made in every Shire, one or two Men known to be sure of the Queen's Devotion. In the mean time, Musters and Captains appointed, Young Gentlemen, which do favour her Highness. No Office of Jurisdiction or Authority to be in any discontented Man's hands, so far as Justice or Law may extend.

4. The fourth is to be remedied otherwise, than by gen-

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tle and dulce handling; it is by the Commissioners, and by the readiness and good-will of the Lieutenants and Captains; to repress them, if any should begin a Tumult, or murmur, or provide any Assembly, or stoutness, to the contrary.

5. The fifth; For the Discontentation of such as could be content to have Religion altered, but would have it to go, for too far the strait Laws upon the Promulgation of the Book, and severe execution of the same, at the first would so represse them, that it is great hope it shall touch but a few: And better it were that they did suffer, than her Highness and Common-Wealth, should shake or be in danger; and to this they must well take heed that draw the Book. And herein the Universities must not be neglected, and the hurt which the last Visitation in Queen Mary's Time did, must be amended: Likewise such Colleges, where Children be instructed to come to the University, as Eaton, and Winchester, that as well the encrease hereafter, as this present time, may be provided for.

Quest. 4.

What may be done of her Highness, for her own Conscience, openly, before the whole Alteration? or if the Alteration must tarry longer?

Answer.

This consultation is to be referred to such Learned Men as be meet to shew their Minds therein, and to bring a Plot or Book hereof ready drawn to her Highness; which being approved by her Majesty, may so be put in the Parliament-House. To which, for the time it is thought that these are apt Men, Dr. Bill, Dr. Parker, Dr. May, Dr. Cox, Mr. Whitehead, Grindall, Pilkington, and Sir Thomas Smith, to call them together, and to be amongst them: and after the consultation with these, to draw in other Men of Learning, and grave and apt Men for your Purpose and Credit, to have their Assents. As for that is necessary to be done before, it is thought to be most necessary, that a strait Prohibition be made of all Innovation, until such time as the Book come forth, as well that there should be no often Changes in Religion, which would take away Authority in

the common People's estimation, as also to exercise the Queen's Majesty's Subjects to Obedience.

Quest. 5.

What Orders be fit to be in the whole Realm, as in the interim?

Answer.

To alter no further than her Majesty hath, except it be to receive the Communion, as her Majesty pleaseth, at high Feasts; and that where there be more Chaplains at the Mass, that they do always communicate with the Executor in both kinds. And for her Highness Conscience, till then, if there be some other devout sort of Prayer, or Memory said, and the seldomer Mass.

Quest. 6.

What Noblemen be fit to be made privy to those Proceedings, before it be opened to the whole Council?

Answer.

The Marquess Northampton, the Earl of Bedford, the Earl of Pembrook, Lord John Gray.

Quest. 7.

What Allowance the Learned Men shall have for the time they are about to review the Book of Common Prayers, and Order of Ceremonies and Service in the Church; and where they shall meet?

Answer.

Being so many Persons as must attend still upon it, two Messes of Meat is thought yet indifferently to suffice for them, and their Servants. The Place is thought most meet, either in some set Place, or rather at Sir Thomas Smith's Lodging in Cannon-Row. At one of those Places, must Provision be laid in, of Wood, of Coal, and Drink.

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Dr. Sand's Letter to Dr. Parker, concerning some Proceedings in Parliament.

An Original.

Ex MS. Col. Cor. C. Cant.

YE have rightly considered that these times are given to taking, and not to giving; for ye have stretched forth your hand further than all the rest. They never asked us in what state we stand, neither consider that we want; and yet in the time of our Exile, were we not so bare as we are now brought: but I trust we shall not linger here long, for the Parliament draweth towards an end. The last Book of Service is gone through with a Proviso, to retain the Ornaments which were used in the first and second Year of King Edward, until it please the Queen to take other order for them; our gloss upon this Text is, that we shall not be forced to use them, but that others in the mean time shall not conveigh them away, but that they may remain for the Queen. After this Book was past, Boxall,* and others, quarrelled with it, that according to the order of the Scripture, we had not *gratiarum actio;* for, saith he, *Christus accepit panem, gratias egit,* but in the time of Consecration we give no Thanks. This he put into the Treasurers Head, and into Count de Soreus Head; and he laboured to alienate the Queen's Majesty from confirming of the Act, but I trust they cannot prevail. Mr. Secretary is earnest with the Book, and we have ministred Reasons to maintain that part. The Bill of Supreme Government, of both the Temporality and Clergy, passeth with a Proviso, that nothing shall be judged hereafter, which is not confirmed by the Canonical Scriptures, and four General Councils. Mr. Lever† wisely put such a scruple into the Queen's Head, that she would not take the Title of Supream Head. The Bishops, as it is said, will not swear unto it as it is, but rather lose their Livings. The Bill is in hand to restore Men to their Livings; how it will speed I know not. The

* He was Dean of Windsor and Peterb. in Q. Mary's Time.

† A Minister at Frankfort much commended by Calvin, to be followed as an Example.

Parliament is like to end shortly, and then we shall understand how they mind to use us. We are forced, through the vain Bruits of the lying Papists, to give up a Confession of our Faith, to shew forth the Sum of that Doctrine which we profess, and to declare that we dissent not amongst ourselves. This Labour we have now in hand, on purpose to publish that, so soon as the Parliament is ended; I wish that we had your Hand unto it. Ye are happy that ye are so far from this tossing, and gross Alterations and Mutations; for we are made weary with them; but ye cannot long rest in your Cell, ye must be removed to a more large Abbey: and therefore in the mean time take your pleasure, for after ye will find but a little, *Nihil est statutum, de conjugio Sacerdotum, sed tanquam relictum in medio.* Lever was married now of late; The Queen's Majesty will wink at it, but not stablish it by Law, which is nothing else but to bastard our Children. Other things another time. Thus praying you to commend me to your Abbesses, I take my leave of you for this present hastily, at London, April *ult.* 1559.

Yours,

Edwin Sands.

NUMBER III.

The first Proposition, upon which the Papist and Protestants Disputed in Westminster-Abbey. With the Arguments which the Reformed Divines made upon it.

It is against the Word of God, and the Custom of the Primitive Church, to use a Tongue unknown to the People in Common-Prayers, and Administration of the Sacraments.

By these words (the Word) we mean only the written Word of God, or Canonical Scriptures. Ex MS. Col. C. Ch. Cant.

And by "the Custom of the Primitive Church," we mean, the Order most generally used in the Church for the space

PART II. of five hundred Years after Christ; in which Times lived the most notable Fathers, as Justin, Ireneus, Tertullian, Cyprian, Basil, Chrysostom, Hierome, Ambrose, Augustine, &c.

This Assertion, above-written, hath two parts.

First, That the use of a Tongue not understood of the People, in common Prayers of the Church, or in the Administration of the Sacraments, is against God's Word.

The second, That the same is against the Use of the Primitive-Church.

The first part is most manifestly proved by the 14th Chapter of the first Epistle to the Corinthians, almost throughout the whole Chapter; in the which Chapter St. Paul intreateth of this Matter, *ex professo*, purposely: And although some do cavil, that St. Paul speaketh not in that Chapter of Praying, but of Preaching; yet it is most evident, to any indifferent Reader of Understanding, and appeareth also by the Exposition of the best Writers, That he plainly there speaketh not only of Preaching and Prophesying, but also of Prayer and Thanksgiving, and generally of all other publick Actions, which require any Speech in the Church or Congregation.

For of Praying, he saith, "I will pray with my Spirit, and I will pray with my Mind; I will sing with the Spirit, and I will sing with my Mind." And of Thanksgiving, (which is a kind of Prayer) "Thou givest Thanks well, but the other is not edified; And how shall he that occupieth the room of the Unlearned, say Amen to thy giving of Thanks, when he understandeth not what thou sayest?" And in the end, ascending from Particulars to Universals, concludeth, "That all things ought to be done to Edification."

Thus much is clear by the very words of St. Paul, and the Ancient Doctors, Ambrose, Augustine, Hierome, and others, do so understand this Chapter, as it shall appear by their Testimonies, which shall follow afterward.

Upon this Chapter of St. Paul, we gather these Reasons following.

1. All things done in the Church, or Congregation, ought to be so done, as they may edify the same:

But the use of an Unknown Tongue in Publick Prayer, or Administration of Sacraments, doth not edify the Congregation;

Therefore the use of an unknown Tongue, in Publick Prayer, or Administration of the Sacraments, is not to be had in the Church.

The first part of this Reason, is grounded upon St. Paul's words, commanding all things to be "done to Edification."

The second part is also proved by St. Paul's plain words. First, by this Similitude; "If the Trumpet give an uncertain sound, who shall be prepared to Battel?" Even so likewise, when ye speak with Tongues, except ye speak words that have signification, how shall it be understood what is spoken? for ye shall but speak in the Air, that is to say, in vain, and consequently without edifying.

And afterward, in the same Chapter, he saith, "How can he that occupieth the place of the Unlearned, say Amen at thy giving of Thanks: seeing he understandeth not what thou sayest? For thou verily givest Thanks well, but the other is not edified."

These be St. Paul's words, plainly proving, That a Tongue not understood, doth not edify.

And therefore both the parts of the Reason thus prov'd by St. Paul, the Conclusion followeth necessarily.

2. Secondly; Nothing is to be spoken in the Congregation in an Unknown Tongue, except it be interpreted to the People, that it may be understood. "For," saith Paul, "if there be no Interpreter to him that speaketh in an unknown Tongue," *taceat in Ecclesiâ*, "let him hold his peace in the Church." And therefore the Common Prayers, and Administration of Sacraments, neither done in a known Tongue, nor interpreted, are against this Commandment of Paul, and not to be used.

3. The Minister, in Praying, or Administration of the

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Sacraments, using Language not understood of the Hearers, is to them barbarous, an Alien, which of St. Paul is accounted a great Absurdity.

4. It is not to be counted a Christian Common-Prayer, where the People present declare not their Assent unto it, by saying Amen; wherein is implyed all other words of Assent.

But St. Paul affirmeth, That the People cannot declare their Assent, in saying Amen, except they understand what is said as afore.

Therefore it is no Christian Common-Prayer, where the People understandeth not what is said.

5. Paul would not suffer, in his time, a strange Tongue to be heard in the Common-Prayer in the Church, notwithstanding that such a kind of Speech was then a Miracle, and a singular Gift of the Holy Ghost, whereby Infidels might be persuaded and brought to the Faith: much less is it to be suffered now among Christian and Faithful Men, especially being no Miracle, nor especial Gift of the Holy Ghost.

6. Some will peradventure answer, That to use any kind of Tongue in Common-Prayer, or Administration of Sacraments, is a thing indifferent.

But St. Paul is to the contrary; for he commandeth all things to be "done to Edification:" He commandeth to keep silence, if there be no Interpreter. And in the end of the Chapter, he concludeth thus; "If any Man be Spiritual, or a Prophet, let him know, that the things which I write are the Commandment of the Lord." And so, shortly to conclude, the use of a strange Tongue, in Prayer and Administration, is against the Word and Commandment of God.

To these Reasons, grounded upon St. Paul's words, which are the most firm Foundation of this Assertion, divers other Reasons may be joined, gathered out of the Scriptures, and otherwise.

1. In the Old Testament, all things pertaining to the Publick Prayer, Benediction, Thanksgiving, or Sacrifice, were always in their Vulgar and Natural Tongue.

In the second Book of Paraleipomenon, Cap. 29. it is written, "That Ezechias commanded the Levites, to praise God with the Psalms of David, and Asaph the Prophet;" which doubtless were written in the Hebrew, their Vulgar Tongue. If they did so in the shadows of the Law, much more ought we to do the like; who, as Christ saith, must pray *in Spiritu et Veritate.*

2. The final end of our Prayer is, (as David saith) *Ut populi conveniant in unum, et annuncient nomen Domini in Sion, et laudes ejus in Hierusalem.*

But the Name and Praises of God cannot be set forth to the People, unless it be done in such a Tongue, as they may understand.

Therefore Common-Prayer must be had in the Vulgar Tongue.

3. The definition of Publick Prayer, out of the words of St. Paul; *Orabo Spiritu, Orabo et Mente. Publicè orare, est vota communia mente ad Deum effundere, et ea Spiritu hoc est, Lingua testari.* Common Prayer is, to lift up our Common Desires to God with our Minds, and to testify the same outwardly with our Tongues. Which Definition is approved of by St. Augustine de Magist. C. 1. *Nihil opus est (inquit) loquutione, nisi forte ut Sacerdotes faciunt, significandæ mentis Causâ, ut populus intelligat.*

4. The Ministrations of the Lord's last Supper, and Baptism, are, as it were, Sermons of the Death and Resurrection of Christ.

But Sermons to the People, must be had in such Language, as the People may perceive, otherwise they should be had in vain.

5. It is not lawful for a Christian Man to abuse the Gifts of God.

But he that prayeth in the Church in a strange Tongue, abuseth the Gift of God; for the Tongue serveth only to express the mind of the Speaker to the Hearer. And Augustine saith, de Doct. Christ. lib. 4. cap. 10. *Loquendi omnino nulla est causa, si quod loquimur non intelligunt, propter quos, ut intelligant, loquimur.* There is no cause why we should speak, if they, for whose cause we speak, understand not our speaking.

6. The Heathen, and Barbarous Nations of all Coun-

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tries, and sorts of Men, were they never so wild, evermore made their Prayers, and Sacrifice to their Gods, in their own Mother Tongue; which is a manifest Declaration, that it is the very Light and Voice of Nature.

Thus much upon the ground of St. Paul, and other Reasons out of the Scriptures; joining therewith the common Usage of all Nations, as a Testimony of the Law of Nature.

Now for the second part of the Assertion, which is, "That the use of a strange Tongue, in publick Prayer, and Administration of Sacraments, is against the Custom of the Primitive Church." Which is a Matter so clear, that the denial of it must needs proceed, either of great Ignorance, or of wilful Malice.

Justinus Apol. 2.

For, first of all, Justinus Martyr, describing the Order of the Communion in his time, saith thus; *Die Solis urbanorum et rusticorum cœtus fiunt, ubi Apostolorum, Prophetarumq; literæ, quoad fieri potest, prælèguntur: Deinde cessante Lectore Præpositus verba facit adhortatoria, ad imitationem tam honestarum rerum invitans. Post hæc consurgimus omnes, et preces offerimus, quibus finitis, profertur (ut diximus) Panis, Vinum et Aqua, tum præpositus quantum potest preces offert, et gratiarum Actiones; plebs vero Amen accinit.* Upon the Sunday, Assemblies are made both of the Citizens and Country-men; where as the Writings of the Disciples, and of the Prophets, are read as much as may be. Afterwards when the Reader doth cease, the Head-Minister maketh an Exhortation, exhorting them to follow so honest things. After this we rise all together, and offer Prayers; which being ended, (as we have said) Bread, Wine, and Water, are brought forth; then the Head-Minister offereth Prayers, and Thanksgivings, as much as he can, and the People answereth, *Amen.*

These words of Justin, who lived about 160 Years after Christ, considered with their Circumstances, declare plainly, That not only the Scriptures were read, but also that the Prayers, and Administration of the Lord's Supper, were done in a Tongue understood.

Both the Liturgies of Basil and Chrysostom, declare, That in the Celebration of the Communion, the People

were appointed to answer to the Prayer of the Minister, sometimes "Amen;" sometimes, "Lord have mercy upon us;" sometimes, "And with thy Spirit;" and, "We have our hearts lifted up unto the Lord," &c. Which Answers they would not have made in due time, if the Prayers had not been made in a Tongue understood.

Basil. Epist. 63.

And for further proof, let us hear what Basil writeth in this Matter to the Clerks of Neocesarea; *Cæterum ad Objectum in Psalmodiis crimen, quo maximè simpliciores terrent Calumniatores,* &c. 'As touching that is laid to our charge in Psalmodies and Songs, wherewith our slanderers do fray the Simple, I have this to say, That our Customs and Usage in all Churches, be uniform and agreeable. For in the Night, the People with us riseth, goeth to the House of Prayer: and in Travel, Tribulation, and continual Tears, they confess themselves to God; and at the last rising again, go to their Songs, or Psalmodies, where being divided into two parts, sing by course together, both deeply weighing and confirming the Matter of the Heavenly Saying; and also stirring up their Attention and Devotion of Heart, which by other means be alienated and pluck'd away. Then appointing one to begin the Song, the rest follow, and so with divers Songs and Prayers, passing over the Night at the dawning of the Day, all together, even as it were with one Mouth, and one Heart, they sing unto the Lord a new Song of Confession, every Man framing to himself meet words of Repentance.

'If ye will flee us from henceforth, for these things, ye must flee also the Egyptians, and both the Lybians, ye must eschew the Thebians, Palestines, Arabians, the Phenices, the Syrians, and those which dwell besides Euphrates. And to be short, all those with whom Watchings, Prayers, and common singing of Psalms are had in honour.'*

These are sufficient to prove, that it is against God's

* At the end of this paper, there is added, in the *MS.* testimonies confirming it, out of Ambrose, Jerome, Chrysostom, Dionysius, Cyprian, and Austin, and the "Constitution of Justinian;" and they are said to be seen printed in Fox's first edition. The names at the end are not subscriptions; they are added in Parker's hand, who forgot to write Sands among them, for he was one of them.

PART II. Word, and the Use of the Primitive Church, to use a Language not understood of the People, in Common Prayer, and Ministration of the Sacraments.

Wherefore it is to be marvelled at, not only how such an Untruth and Abuse crept, at the first, into the Church, but also how it is maintained so stifly at this Day; And upon what ground, these that will be thought Guides, and Pastors of Christ's Church, are so loath to return to the first Original of St. Paul's Doctrine, and the Practice of the Primitive Catholick Church of Christ.

J. Scory.	R. Cox.	The God of Patience and Consolation, give us Grace to be like minded one towards another, in Christ Jesus, that we all agreeing together, may, with one mouth, praise God, the Father of our Lord Jesus Christ. Amen.
D. Whithead.	E. Grindal.	
J. Juel.	R. Horn.	
J. Almer.	E. Gest.	

NUMBER IV.

The Answer of Dr. Cole, to the first Proposition of the Protestants, at the Disputation before the Lords at Westminster.

Est contra Verbum Dei, et consuetudinem veteris Ecclesiæ Linguâ Populo ignotâ uti in publicis precibus, et Administratione Sacramentorum.

Most Honourable;

Ex MS. Col. Cor. C. Cant. WHEREAS these Men here present, have declared openly, That it is repugnant, and contrary to the Word of God, to have the Common Prayers, and Ministration of the Sacraments, in the Latin Tongue, here in England; and that all such Common Prayer, and Ministration, ought to be, and remain in the English Tongue. Ye shall under-

stand, that to prove this their Assertion, they have brought in as yet only one place of Scripture, taken out of St. Paul's first Epistle to the Corinthians, Cap. 14. with certain other places of the Holy Doctors; whereunto answer is not now to be made: But when the Book, which they read, shall be delivered unto us, according to the appointment made in that behalf, then, God willing, we shall make answer, as well to the Scripture, as other Testimonies alledged by them, so as all good Men may evidently perceive and understand the same Scripture to be misconstrued, and drawn from the native and true sense: And that it is not St. Paul's mind there to treat of Common Prayer, or Ministration of any Sacraments. And therefore we now have only to declare, and open before you briefly (which after, as opportunity serves in our Answer, shall appear more at large) causes which move us to persist and continue in the order received, and to say, and affirm, that to have the Common Prayer, or Service, with the Ministration of the Sacraments in the Latin Tongue, is convenient, and (as the state of the Cause standeth at this present) necessary.

Second Section.

1. And this we affirm, first, because there is no Scripture manifest against this our Assertion and Usage of the Church. And though there were any, yet it is not to be condemn'd that the Church hath receiv'd. Which thing may evidently appear in many things that were sometime expresly commanded by God and his Holy Apostles.

2. As for Example, (to make the Matter plain) ye see the express Command of Almighty God, touching the observation of the Sabbath-Day, to be changed by Authority of the Church (without any word of God written for the same) into the Sunday. The Reason whereof appeareth not to all Men; and howsoever it doth appear, and is accepted of all good Men, without any Controversy of Scripture; yea, without any mention of the Day, saving only that St. John in his Apocalyps, nameth it, *Diem Dominicam:* In the change whereof, all Men may evidently understand the Authority of the Church, both in this cause, and

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3. Another Example we have given unto us by the Mouth of our Saviour himself, who washing the feet of his Disciples, said, "I have herein given you an Example, that as I have done, even so do you." Notwithstanding these express words, the Holy Church hath left the thing undone, without blame: not of any Negligence, but of great and urgent Causes, which appeareth not to many Men, and yet universally without the breach of God's Commandment (as is said) left undone. Was not the Fact also, as it seemeth, the express Commandment of Christ, our Saviour, changed and altered, by the Authority of the Church, in the highest Mystery of our Faith, the Blessed Sacrament of the Altar? For he ministreth the same (as the Scripture witnesseth) after Supper. And now if a contentious Man would strain the Fact to the first Institution, St. Augustine answereth (not by Scripture, for there is none to improve it, but indeed otherwise) even as the Apostles did, *Visum est Spiritui sancto, ut in honorem tanti Sacramenti, in os Christiani hominis prius intret Corpus Dominicum quam exteri cibi.* It is determin'd (saith St. Augustine) by the Holy Ghost, that in the honour of so great a Sacrament, the Body of our Lord should enter first into the Mouth of a Christian Man before other external Meats. So that notwithstanding it was the Fact of Christ himself, yet the Church moved by the Holy Ghost, (as is said) hath changed that also, without offence likewise. By the which sentence of St. Augustine, manifestly appeareth, that this Authority was deriv'd from the Apostles unto this Time; the which same Authority, according to Christ's Promises, doth still abide and remain with his Church.

4. And hereupon also resteth the Alteration of the Sacrament under one kind, when-as the multitude of the Gentiles entred, the Church instructed by the Holy Ghost, understood Inconveniences, and partly also Heresy to creep in through the Ministration under both kinds; and therefore, as in the former Examples, so in this now, (the Matter nothing diminished, neither in it self, nor in the Receivers, and the thing also being received before, by a

common and uniform Consent, without contradiction) the Church did decree, that from henceforth it should be received under the form of Bread only; and whosoever should think and affirm, that Whole Christ remained not under both kinds, pronounc'd him to be in Heresy.

5. Moreover, we read in the Acts, whereas it was determined in a Council holden at Hierusalem by the Apostles, that the Gentiles should abstain from Strangled, and Blood, in these words, *Visum est Spiritui Sancto, et Nobis,* &c. "It is decreed, by the Holy Ghost, and Us, (say the Apostles) that no other burden be laid upon you, than these necessary things, That ye abstain from things offered up unto Idols, and from Blood; and from that is strangled, and from Fornication." This was the commandment of God, (for still it is commanded, upon pain of damnation, to keep our Bodies clean from Fornication) and the other, join'd by the Holy Ghost with the same, not kept nor observed at this day.

6. Likewise in the Acts of the Apostles it appeareth, That among them in the Primitive Church, all things were common. They sold their Lands and Possessions, and laid the Mony at the Feet of the Apostles, to be divided to the People as every Man had need, insomuch that Ananias and Saphira, who kept back a part of their Possession, and laid but the other part at the Apostles Feet, were declared, by the Mouth of St. Peter, to be tempted by the Devil, and to lye against the Holy Ghost, and in example of all other, punish'd with sudden Death. By all which Examples, and many other, it is manifest, that though there were any such Scripture which they pretend, as there is not, yet the Church wherein the Holy Ghost is alway resident, may order the same, and may therein say as truly, *Visum est Spiritui Sancto, et Nobis,* as did the Apostles; For Christ promised unto the Church, That the Holy Ghost should teach them all Truth, and that He himself would be with the same Church unto the Worlds end. And hereupon we do make this Argument with St. Augustine, which he writeth in his Epistle *ad Januarium,* after this sort, *Ecclesia Dei inter multam paleam multaque Zizania constituta, multa tolerat; et tamen quæ sunt contra fidem, vel bonam vitam non approbat, nec tacet, nec facit.*

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To this Major, we add this Minor; but the Catholick Church of God, neither reproveth the Service, or Common Prayer, to be in the learned Tongue, nor yet useth it otherwise.

Therefore it is most lawful and commendable so to be.

Third Section.

Another Cause that moveth us to say and think, is, That otherwise doing, (as they have said) there followeth necessarily the breach of Unity of the Church, and the Commodities thereby are withdrawn and taken from us; there follows necessarily an horrible Schism and Division.

In alteration of the Service into our Mother Tongue, we condemn the Church of God, which hath been heretofore, we condemn the Church that is present, and namely the Church of Rome.

To the which, howsoever it is lightly esteemed here among us, the Holy Saint and Martyr, Ireneus, saith in plain words thus; *Ad hanc Ecclesiam propter potentiorem principalitatem, necesse est omnes alias Ecclesias convenire; hoc est omnes undiq; Fideles.* It is necessary (saith this Holy Man, who was nigh to the Apostles, or rather in that time, for he is called *σύγχρονος Apostolorum*) that all Churches do conform themselves, and agree with the See or Church of Rome, all Churches, that is to say (as he declareth himself) all Christian and Faithful Men. And he alleadgeth the Cause why it is necessary for all Men to agree therewith, *(propter potentiorem principalitatem)* for the greater Pre-eminence of the same, or for the mightier Principality.

From this Church, and consequently from the whole Universal Church of Christ, we fall undoubtedly into a fearful and dangerous Schism, and therewith into all Incommodities of the same.

That in this doing, we fall from the Unity of the Church, it is more manifest than that we need much to stand upon. St. Augustine, *Contra Cresconium Grammaticum*, putting a difference between *Heresis* and *Schisma*, saith, *Schisma est diversa sequentium secta, Heresis autem Schisma inveteratum.*

To avoid this horrible Sin of Schism, we are command-

ed, by the words of St. Paul, saying, *Obsecro vos ut id ipsum dicatis omnes et non sint in vobis Schismata.*

And that this changing of the Service out of the Learned Tongue, is doing contrary to the Form and Order universally observed, is plain and evident to every Man's Eye.

They are to be named Hereticks (saith he) which obstinately think and judg in Matters of Faith, otherwise than the rest of the Church doth. And those are called Schismaticks, which follow not the Order and Trade of the Church, but will invent of their own Wit and Brain other Orders, contrary or diverse to them which are already, by the Holy Ghost, universally establish'd in the Church. And we being declin'd from God by Schism, note what follows; There is then no Gift of God, no Knowledg, no Justice, no Faith, no Works, and finally, no Vertue that could stand us in stead, though we should think to glorify God by suffering Death, (as St. Paul saith) 1 Cor. 13. Yea, there is no Sacrament that availeth to Salvation, in them that willingly fall into Schism, that without fear separate and divide themselves from the Sacred Unity of Christ's Holy Spouse, the Church, as St. Augustine plainly saith; *Quicunque ille est, qualiscunque ille est, Christianus non est qui in Ecclesia Christi non est;* that is, Whosoever he be, whatsoever degree or condition he be of, or what qualities soever he hath; though he should speak with the Tongues of Angels, speak he never so holily, shew he never so much Vertue, yet is he not a Christian Man that is guilty of that Crime of Schism; and so no member of that Church.

Wherefore this is an evident Argument; Every Christian Man is bound, upon pain of Damnation, by the plain words of God, uttered by St. Paul, to avoid the horrible Sin of Schism.

The changing of the Service-Book out of the Learned Tongue, it being universally observ'd through the whole Church from the beginning, is a cause of an horrible Schism; wherefore every good Christian Man is bound to avoid the change of the Service.

Now to confirm that we said before, and to prove that to have the Common Prayer, and Ministration of the Sacraments in English, or in other than is the Learned Tongue,

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let us behold the first Institution of the West Church, and the Particulars thereof.

And first, to begin with the Church of France: Dyonisius, St. Paul's Scholar, who first planted the Faith of Christ in France: Martialis, who (as it is said) planted the Faith in Spain: And others which planted the same here in England, in the time of Eleutherius: And such as planted the Faith in Germany, and other Countries: and St. Augustine, that converted this Realm afterwards, in the time of Gregory, almost a thousand years ago: It may appear that they had Interpreters, as touching the Declaration and Preaching of the Gospel, or else the Gift of Tongues: But that ever, in any of these West Churches, they had the Service in their own Language, or that the Sacraments, other than Matrimony, were ministred in their own Vulgar Tongue; that does not appear by any Ancient Historiographer. Whether shall they be able ever to prove that it was so generally, and thereby by continuance, in the Latin, the self-same Order and Words remain still; whereas all Men do consider, and know right-well, that in all other inferiour and barbarous Tongues, great change daily is seen, and specially in this our English Tongue, which *in quovis Seculo fere*, in every Age, or hundred Years, there appeareth a great change and alteration in this Language.

For the proof whereof, there hath remained many Books of late in this Realm, (as many do well know) which we, that be now Englishmen, can scarcely understand or read. And if we should so often (as the thing may chance, and as alteration daily doth grow in our Vulgar Tongue) change the Service of the Church, what manifold Inconveniences and Errors would follow, we leave it to all Mens Judgments to consider. So that hereby may appear another invincible Argument, which is, the Consent of the whole Catholick Church, that cannot err in the Faith and Doctrine of our Saviour Christ, but is (by St. Paul's saying) " the Pillar and Foundation of all Truth."

Moreover, the People of England do not understand their own Tongue, better than Eunuchus did the Hebrew; of whom we read in the Acts, that Philip was commanded to teach him; and he reading there the Prophesy of Esay,

Philip (as it is written in the 8th Chapter of the Acts) enquired of him, Whether he understood that which he read, or no? He made answer, saying, *Et quomodo possum, si non aliquis ostenderit mihi;* in which words are reproved the intollerable boldness of such as will enterprize without any Teacher; yea, contemning all Doctors to unclasp the Book, and thereby, instead of Eternal Food, drink up deadly Poison. For whereas the Scripture is misconstrued, and taken in a wrong sense, that it is not the Scripture of God, but as St. Hierom saith, Writing upon the Epistle to the Galathians, it is the Scripture of the Devil: And we do not contend with Hereticks for the Scripture, but for the true sense and meaning of the Scripture.

We read of Ceremonies in the Old Testament, as the Circumcision, the Bells and Pomegranates; of Aaron's Apparel, with many other, and kinds of Sacrifices; which all were, as St. Paul saith unto the Hebrews, *Justitia Carnis;* and did not inwardly justify the Party before God, that objected, in Protestation of their Faith in Christ to come: And although they had the knowledg of every Fact of Christ, which was signified particularly by those Ceremonies. And it is evident and plain, that the High Priest entred into the Inner Part of the Temple, (named, *Sanctum Sanctorum*) whereas the People might not follow, nor was it lawful for them to stand, but there, where they could neither see, nor hear, what the Priest either said, or did, as St. Luke in the first Chapter of his Gospel, rehearseth in the History of Zachary.

Upon Conference of these two Testaments, may be plainly gathered this Doctrine, That in the School of Christ, many things may be said and done, the Mystery whereof the People knoweth not, neither are they bound to know. Which things, that is, that the People did not hear and understand the Common Prayer of the Priest and Minister, it is evident and plain, by the practice of the Ancient Greek Church, and that also that now is at Venice, or else-where.

In that East Church, the Priest standeth, as it were, in a Travice, or Closet, hang'd round about with Curtains, or Vails, apart from the People. And after the Consecration, when he sheweth the Blessed Sacrament, the Curtains are

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drawn, whereof Chrysostom speaketh thus; *Cum Vela videris retrahi, tunc superne Cœlum aperiri cogita;* When thou seest the Vails, or Curtains drawn open, then think thou that Heaven is open from above.

It is also here to be noted, That there is two manners of Prayings, one Publick, another Private; for which cause the Church hath such considerations of the Publick Prayer, that it destroyeth not, nor taketh away the Private Prayer of the People in time of Sacrifice, or other Divine Service; which thing would chance, if the People should do nothing but hearken to answer, and say, *Amen.* Besides the impossibility of the Matter, whereas, in a great Parish, every Man cannot hear what the Priest saith, though the Material Church were defaced, and he left the Altar of God, and stood in the midst of the People.

Furthermore, If we should confess that it were necessary to have Common Prayer in the Vulgar Tongue, these two Heresies would follow upon it; that Prayer profiteth no Man but him that understandeth it, and him also that is present and heareth it; and so, by consequent, void was the Prayer for St. Peter in Prison, by the Church abroad.

Now consider the Practice of this Realm.

If we should grant the Service to be in English, we should not have that in the same form that it is in now, being in Latin; but be-like we should have that, as it was, of late days. The Matter of which Service is taken out of the Psalms, and other part of the Bible, Translated into English, wherein are manifest Errors, and false Translations, which all are by depravation of God's Scripture, and so, *verè mendacia.* Now if the Service be so fram'd, then may Men well say upon us, That we serve God with Lyes.

Wherefore we may not so travel and labour to alter the form of our Common Prayer, that we lese the Fruit of all Prayer, which by this barbarous contention, no doubt, we shall do. And the Church of God hath no such custom, as St. Paul alledgeth in such Contentions. And may not the whole World say unto us, as St. Paul said unto the Corinthians, 1 Cor. 14. *An à vobis Verbum Dei processit, aut in vos solos pervenit?* As though the whole Church had been ever in Error, and never had seen this Chapter of St. Paul before: And that the Holy Ghost had utterly forsaken

his Office, in leading that into all Truth, till now of late, certain, boasting of the Holy Ghost, and the sincere Word of God, hath enterprised to correct and overthrow the whole Church. BOOK III.

Augustinus, lib. 1. contra *Julianum Pelagium, à Græcis pro suâ Heresi profugum, querentem, ad hunc modum, respondit: Puto (inquit) tibi eam partem orbis debere sufficere, in quâ primum Apostolorum suorum voluit Dominus gloriosissimo Martyrio Coronari. Et idem paulo post; Te certe (Julianum alloquitur) Occidentalis Terra generavit, Occidentalis Regeneravit Ecclesia. Quid ei quæris inferre, quod in eâ non invenisti, quando in ejus membra venisti? Imò, Quid ei quæris auferre, quod in eâ tu quoque accepisti? Hæc ille.*

A number of Authorities out of the Doctors we could rehearse, that maketh for the Unity of the Church, and for not disturbing the quiet Government of the same; which all impugn this their first Assertion by way of Argument. But because they have framed their Assertion so, that we be compelled to defend the Negative, (in the probation whereof, the Doctors use not directly to have many words); therefore of purpose we leave out a number of the Sayings of the Doctors, (which all, as I said before, would prove this first Matter by way of Argument) lest we should be tedious, and keep you too long in a plain Matter.

And therefore now to conclude, for not changing the Divine Service, and the Ministration of the Sacraments from the Learned Tongue (which thing doth make a Schism, and a Division between us and the Catholick Church of God) we have brought in the Scripture that doth forbid all such Schism. And also the Consent and Custom of the whole Church, which cannot Err, and maketh us bold to say as we do; with other things, as ye have heard, for confirmation of the same. And in answering to the first Matter, we intend (God willing) to say much more; beseeching Almighty God so to inspire the Heart of the Queen's Majesty, and her most Honourable Council, with the Nobility of this Realm, and Us that be the Pastors of the People in these Causes, that so we may dispose of the Service of God, as we may therein serve God: And that we do not, by altering the said Service from the Uniform manner

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of Christ's Church, but also highly displease God, and procure to Us infamy of the World, the Worm of Conscience, and Eternal Damnation; which God forbid: and grant us Grace to acknowledg, confess, and maintain his Truth. To whom be all Glory. Amen.

NUMBER V.

The Declaration of the Proceedings of a Conference begun at Westminster, the last of March, 1559, *concerning certain Articles of Religion; and the breaking up of the said Conference, by default and contempt of certain Bishops, Parties of the said Conference.*

Ex Chartophylac. Regio.

THE Queen's most Excellent Majesty having heard of diversities of Opinions in certain Matters of Religion, amongst sundry of her Loving Subjects; and being very desirous to have the same reduced to some Godly and Christian Concord, thought it best, by advice of the Lords, and others of her Privy Council, as well for the satisfaction of Persons doubtful, as also for the knowledg of the very Truth, in certain Matters of difference, to have a convenient chosen number of the best Learned of either Part, and to confer together their Opinions and Reasons; and thereby to come to some good and charitable Agreement. And hereupon, by her Majesty's Commandment, certain of her said Privy Council, declared this purpose to the Arch-Bishop of York, being also one of the said Privy Council, and required him, that he would impart the same to some of the Bishops, and to make choice of eight, nine, or ten of them; and that there should be the like number named of the other part; and further also declared to him (as then was supposed) what the Matters should be: and as for the time it was thought upon; and then after certain days past, it was signified by the said Arch-Bishop, that there was appointed (by such of the Bishops to whom he had imparted this Matter) eight Persons; that is to say, four Bishops, and four Doctors, who were content, at the Queen's Majesty's Commandment, to shew their Opinions, and as he termed it, render account of their Faith in those

Matters, which were mentioned, and that specially in writing. Although, he said, they thought the same so determined, as there was no cause to dispute upon them. It was hereupon fully resolved, by the Queen's Majesty, with the Advice aforesaid, that according to their desire, it should be in writing on both Parts, for avoiding of much alteration in words. And that the said Bishops should, because they were in Authority of Degree Superiours, first declare their Minds and Opinions to the Matter, with their Reasons, in writing. And the other number, being also eight Men of good degree in Schools, (and some having been in Dignity in the Church of England) if they had any thing to say to the contrary, should the same day declare their Opinions in like manner. And so each of them should deliver their Writings to the other to be considered what were to be improved therein; and the same to declare again in Writing at some other convenient day; and the like Order to be kept in all the rest of the Matters.

All this was fully agreed upon with the Arch-Bishop of York, and so also signified to both Parties; and immediately hereupon divers of the Nobility, and States of the Realm, understanding that such a Meeting and Conference should be, and that in certain Matters, thereupon the present Court of Parliament consequently following, some Laws might be grounded, they made earnest means to her Majesty, that the Parties of this Conference might put and read their Assertions in the English Tongue, and that in the presence of them, the Nobility and others of her Parliament-House, for the better satisfaction, and enabling of their own Judgments to treat and conclude of such Laws, as might depend thereupon. This also being thought very reasonable, was signified to both Parties, and so fully agreed upon. And the day appointed for the first Meeting to be the Friday in the Forenoon, being the last of March, at Westminster Church, where both for good Order, and for Honour of the Conferences by the Queen's Majesty's Commandment; the Lords and others of the Privy-Council were present, and a great part of the Nobility also.

And notwithstanding the former Order appointed and consented unto by both Parties, yet the Bishop of Winchester, and his Colleagues, alleadging, that they had mis-

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taken that their Assertions and Reasons should be written, and so only recited out of the Book, said, Their Book was not then ready written, but they were ready to Argue and Dispute, and therefore they would for that time repeat in Speech, that which they had to say to the first Proposition.

This variation from the former Order, and specially from that which themselves had, by the said Arch-Bishop, in writing before required, (adding thereto the Reason of the Apostle, that "to contend with words, is profitable to nothing, but to the subversion of the Hearer") seemed to the Queen's Majesty somewhat strange; and yet was it permitted, without any great reprehension, because they excused themselves with mistaking the Order, and argued, that they would not fail, but put it in writing, and according to the former Order, deliver it to the other Part.

And so the said Bishop of Winchester, and his Colleagues, appointed Dr. Cole, Dean of Pauls, to be their Utterer of their Minds, who partly by Speech only, and partly by reading of Authorities written; and at certain times being informed of his Colleagues what to say, made a declaration of their Meanings and their Reasons to the first Proposition.

Which being ended, they were asked, by the Privy Council, If any of them had any more to be said? and they said; No. So as then the other Part was licensed to shew their Minds, which they did accordingly to the first Order, exhibiting all that which they meant, to propound in a Book written. Which, after a Prayer, and Invocation made most humbly to Almighty God, for the enduing of them with his Holy Spirit, and a Protestation also to stand to the Doctrine of the Catholick Church, builded upon the Scriptures, and the Doctrine of the Prophets and the Apostles, was distinctly read by one Robert Horn, Batchelor in Divinity, late Dean of Duresm. And the same being ended, (with some likelyhood, as it seemed, that the same was much allowable to the Audience) certain of the Bishops began to say contrary to their former Answer, that they had now much more to say to this Matter; wherein, although they might have been well reprehended for such manner of cavillation, yet for avoiding any more mistaking of Orders in this Colloquie, or Conference, and for that

they should utter all that which they had to say, it was both ordered, and thus openly agreed upon of both Parts, in the full Audience, that upon the Monday following, the Bishops should bring their Minds and Reasons in Writing, to the second Assertion, and the last also, if they could, and first read the same; and that done, the other Part should bring likewise theirs to the same; and being read, each of them should deliver to other the same Writings. And in the mean time the Bishops should put in writing, not only all that which Doctor Cole had that day uttered, but all such other Matters, as they any otherwise could think of for the same; and as soon as might possible, to send the same Book, touching the first Assertion to the other part; and they should receive of them that Writing which Master Horn had there read that day; and upon Monday it should be agreed what day they should exhibit their Answer touching the first Proposition.

Thus both parts assented thereto, and the Assembly was quietly dismissed. And therefore upon Monday the like Assembly began again at the Place and Hour appointed; and there, upon what sinister or disordered meaning, is not yet fully known, (though in some part it be understanded) the Bishop of Winchester, and his Colleagues, and specially Lincoln, refused to exhibit or read according to the former notorious Order on Friday, that which they had prepared for the second Assertion; and thereupon, by the Lord Keeper of the Great Seal, they being first gently and favourably required, to keep the Order appointed, and that taking no place, being secondly, as it behoved, pressed with the more earnest request, they neither regarding the Authority of that Place, nor their own Reputation, nor the Credit of the Cause, utterly refused that to do.

And finally, being again particularly every one of them apart, distinctly by Name required to understand their Opinions therein; they all (saving one, which was the Abbot of Westminster, having some more consideration of Order, and his Duty of Obedience, than the other) utterly and plainly denied to have their Book read, some of them as more earnestly than other some, so also some others more indiscreetly and irreverently than others.

Whereupon giving such Example of Disorders, Stub-

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bornness, and Self-will, as hath not been seen and suffered in such an Honourable Assembly, being of the two Estates of this Realm, the Nobilities and Commons, besides the Persons of the Queen's Majesty's most Honourable Privy Council, the same Assembly was dismissed, and the Godly, and most Christian Purpose of the Queen's Majesty made frustrate: And afterwards, for the contempt so notoriously made, the Bishops of Winchester and Lincoln, who have most obstinately disobeyed, both Common Authority, and varied manifestly from their own Order; specially Lincoln, who shewed more folly than the other, were condignly committed to the Tower of London; and the rest, saving the Abbot of Westminster, stand bound to make daily their personal appearance before the Council, and not to depart the City of London and Westminster, until further Order be taken with them for their Disobedience and Contempt.

N. Bacon, Cust. Sigill.

F. Shrewsbury. F. Bedford. Pembrok.
E. Clynton.

E. Rogers. F. Knollys. W. Cecill. A. Cave.

NUMBER VI.

An Address made by some Bishops and Divines, to Queen Elizabeth, against the Use of Images.

To the Queen's most Excellent Majesty.

Ex MSS. C. C. C. Miscellanea B.

We knowing your gracious Clemency, and considering the necessity of the Matter that we have to move, the one doth encourage us, and the other compel us (as before) to make our humble Petition unto your Highness, and to renew our former Suit, not in any respect of self-will, stoutness, or striving against your Majesty, (God we take to Witness) for with David, we confess that we are but as *Canes mortui, aut Pulices* in comparison. But we do it only for that fear and reverence which we bear to the

Majesty of Almighty God, in whose hands to fall, 'tis terrible; for it lieth in his Power to destroy for ever, and to cast both Body and Soul into Hell Fire. And lest in giving just offence to the little Ones, in setting a Trap of Errors for the Ignorant, and digging a Pit for the Blind to fall into, we should not only be guilty of the Blood of our Brethren, and deserve the wrathful *Væ*, and Vengeance of God, but also procure, to our reclaiming Consciences, the biting Worm, that never dieth, for our endless confusion. For in what thing soever we may serve your Excellent Majesty, not offending the Divine Majesty of God, we shall, with all humble obedience, be most ready thereunto, if it be even to the loss of our Life; for so God commandeth of us, Duty requireth of us, and we with all conformity have put in proof. And as God, through your gracious Government, hath delivered unto us innumerable Benefits, which we most humbly acknowledg, and with due Reverence daily give him Thanks. So we do not doubt, but that of his Mercy He will happily finish in your Majesty that good Work, which of His free Favour He hath most graciously begun; that following the Examples of the Godly Princes which have gone before, you may clearly purge the polluted Church, and remove all occasions of Evil. And for so much as we have heretofore, at sundry times, made Petition to your Majesty concerning the Matter of Images, but at no time exhibited any Reasons for the removing of the same. Now, lest we should seem to say much, and prove little, to alleage Consciences without the Warrant of God, and unreasonably require that, for the which we can give no Reason, we have at this time put in writing, and do most humbly exhibit to your gracious Consideration, those Authorities of the Scriptures, Reasons, and pithy Persuasions, which as they have moved all such our Brethren, as now bear the Office of Bishops, to think and affirm Images not expedient for the Church of Christ; so will they not suffer us, without the great offending of God, and grievous wounding of our own Consciences, (which God deliver us from) to consent to the erecting or retaining of the same in the place of Worshipping; and we trust, and most earnestly ask it of God, that they may also persuade your Majesty, by your Regal Authority, and in the

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Here follow the Reasons against them, of which I have given a full Abstract in the History, and therefore do not set them down here, for they are very large. The Address concludes in these words.

Having thus declared unto your Highness a few Causes of many, which do move our Consciences in this Matter, we beseech your Highness, most humbly, not to strain us any further, but to consider that God's Word doth threaten a terrible Judgment unto us, if we being Pastors and Ministers in His Church, should assent unto the thing, which in our Learning and Conscience, we are persuaded doth tend to the confirmation of Error, Superstition, and Idolatry; and finally, to the ruins of the Souls committed to our Charge, for the which we must give an account to the Prince of Pastors at the last Day. We pray your Majesty also, not to be offended with this our Plainness and Liberty, which all good and Christian Princes have ever taken in good part at the hands of Godly Bishops.

Heb. 13
1 Pet. 5.

St. Ambrose, writing to Theodosius the Emperor, uses these words; *Sed neque Imperiale est libertatem dicendi negare, neque Sacerdotale quod sentiat non dicere.*

Epist. lib. 5. Epist. 29.

And again; *In causa vero Dei quem audies, si Sacerdotem non audies, cujus Majore peccatur periculo? Quis tibi verum audebit dicere, si Sacerdos non audeat?*

Ibidem.

These, and such-like Speeches of St. Ambrose, Theodosius, and Valentinianus, the Emperors did take in good part; and we doubt not, but your Grace will do the like, of whose, not only Clemency, but also Beneficence, we have largely tasted.

We beseech your Majesty also, in these, and such-like Controversies of Religion, to refer the discusement, and deciding of them, to a Synod of the Bishops, and other Godly Learned Men, according to the Example of Constantinus Magnus, and other Christian Emperors, that the Reasons of both Parties being examined by them, the Judgment may be given uprightly in all doubtful Matters.

And to return to this present Matter; We most humbly beseech your Majesty to consider, That besides weighty Causes in Policy, which we leave to the Wisdom of the Honourable Counsellors, the establishing of Images by your Authority, shall not only utterly discredit our Ministries, as builders of the thing which we have destroyed, but also blemish the Fame of your most Godly Brother, and such notable Fathers as have given their Lives for the Testimony of God's Truth, who by publick Law removed all Images.

The Almighty and Everliving God, plentifully endue your Majesty with His Spirit and Heavenly Wisdom; and long preserve your most gracious Reign, and prosperous Government over us, to the advancement of his Glory, to the overthrow of Superstition, and to the Benefit and Comfort of all your Highnesses loving Subjects. Amen.

NUMBER VII.

The Queen's Commissions to the Visitors that were sent to the Northern Parts.

Paper Office.

ELIZABETHA Dei Gratia Angliæ, Franciæ, et Hiberniæ Regina, Fidei Defensor, &c. Charissimis, Consanguineis et Consiliariis nostris Francisco Comiti Salop. Domino Præsidenti Consilii nostri in partibus Borealibus, et Edwardo Comiti de Darbia, ac charissimo consanguineo nostro Thomæ Comiti Northumb. Domino Guardiano sive custodi Marchiarum nostrarum de Le East March, et midle March versus Scotiam, ac perdilecto et fideli nostro Willielmo Domino Evers, ac etiam dilectis et fidelibus nostris Henrico Piercy, Thomæ Gargrave, Jacobo Crofts et Henrico Gates Militibus, necnon dilectis nobis Edwino Sandys Sacræ Theologiæ Professori, Henrico Harvy Legum Doctori, Richardo Bowes, Georgio Brown, Christophero Estcot, et Richardo Kingsmell Armigeris, Salutem. Quoniam Deus Populum suum Anglicanum imperio nostro subjecit, cujus

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regalis suscepti muneris rationem perfecte reddere non possumus, nisi veram religionem et sincerum numinis divini cultum in omnibus Regni nostri partibus propagaverimus: Nos igitur regalis et absolutæ potestatis nostræ, nobis in hoc Regno nostro commissæ, respectu, quoniam utrumq; Regni nostri statum, tam Ecclesiasticum, quam Laicum visitare, et certas pietatis ac virtutis regulas illis præscribere constituimus, præfatum Franciscum Comitem Salop. Edwardum Comitem de Darbia, Thomam Comitem Northumb, Willielmum Dominum Evers, Henricum Piercy, Thomam Gargrave, Jacobum Crofts, Henricum Gates, Milites; Edwinum Sandys, Henricum Harvy, Georgium Brown, Christophorum Estcot, Richardum Bowes, et Richardum Kingsmell Armigeros, ad infrascriptum vice, nomine, et Authoritate nostris exequendum, vos quatuor, tres aut duo vestrum ad minimum deputavimus, et substituimus ad visitandum igitur, tam in capite, quam in membris Ecclesias Cathædrales, Civitates et Diocæses Eboracen. Cestrens. Dunelmen. et Carlionen. necnon quascunque alias Collegiatas, Parochiales et Præbendales Ecclesias, ac loca alia Ecclesiastica quæcunque, tam exempta, quam non exempta in et per easdem Civitates et Diocæses visibiliter constitutas, Clerumq; et Populum earundem in eisdem degentes sive residentes; Deque statu Ecclesiarum et locorum hujusmodi, necnon vita, moribus et conversatione, ac etiam qualitatibus personarum in Ecclesiis et locis prædictis degentium, sive commorantium modis omnibus, quibus id melius aut efficacius poteritis inquirendum et investigandum: criminosos, ac susceptæ Religioni subscribere obstinate et peremptorie recusantes, vel quocunque alio modo delinquentes; Atq; culpabiles condignis pænis, etiam usq; ad beneficiorum, dignitatum, sive officiorum suorum privationem, fructuum vel reddituum, et proventionem Ecclesiarum et Locorum, quibus præsunt, sequestrationem, vel quamcunque aliam congruam et competentem coercionem inclusive puniendam et corrigendam; Atq; ad probatiores vivendi mores modis omnibus, quibus ad melius et efficacius poteritis, reducendum; Testamenta quorumcunq; defunctorum infra loca prædicta decedentium probanda, approbanda et informanda, administrationesq; bonorum eorundem Executorum in eisdem testamentis nominatis com-

mittendum, administrationesq; insuper ac sequestrationes bonorum ab intestatis sive per viam intestatorum, etiam descendentes in debita juris forma expediendum et concedendum, ac committendum; Computas quoq; tam executorum, quam administratorum, et sequestratorum quorumcunq; recipiendum, examinandum, admittendum, terminandum: ac insuper eosdem executores, administratores, et sequestratores, omnes et singulas acquietandum, relaxandum et finaliter dimittendum, Causasq; quascunq; examinandum, audiendum et finaliter terminandum. Contumaces autem, et rebelles, cujuscunq; conditionis sive status fuerint, si quos inveneritis, tam per censuras Ecclesiasticas, quam personarum apprehensionem et incarcerationem, ac recognitionem, acceptionem ac quæcunq; alia juris Regni nostri remedia compescendum, necnon injunctiones presentibus annexas personis in eisdem nominatis nomine nostro tradendum, aliasq; injunctiones congruas et competentes vice et authoritate nostris eis indicendum, dandum et assignandum, pænasque convenientes in earum violatores infligendum, et irrogandum; Ecclesiis etiam, et alia loca dimissorum, vacantia et pro vacantibus habenda fore decernendum et declarandum, pensionesq; legitimas, congruas et competentes cedentibus vel resignandis hujusmodi assignandum et limitandum, præsentatosq; ad beneficia Ecclesiastica quæcunq; infra civitates, Ecclesias aut Diocæses prædictas constituta, durante visitatione nostra hujusmodi, si habiles fuerint et idonei, ad eadem admittendum, ac de et in eisdem instituendum et investiendum, cum suis juribus, et pertinentibus universis, eosq; in realem, actualem et corporalem possessionem earundem inducendum, et induei faciendum, atque mandandum, necnon clericorum et beneficiatorum quorumcunq; tam pro ordinibus, quam beneficiis per eos adeptis, literas et munimenta exigendum et recipiendum, eaq; diligenter examinandum, et discutiendum, et quos non sufficienter munitos in ea parte comperitis, ab officio dimittendum, et sic jure munitis declarandum, et pronunciandum. Synodos quoq; et capitula, tam generalia quam specialia, cleri et populi hujusmodi per executionem premissorum aut reformationem quamcunq; faciendum et convocandum: Procurationes quoq; Synodalia ratione nostræ hujus visitationis debite peten-

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dum, exigendum, et levandum, ac etiam non solventes aut solvere recusantes per censuras Ecclesiasticas compellendum, coercendum et cogendum; necnon concionandi potestatem hujusmodi personis concedendum, quas ad hoc divinum munus suscipiendum aptas esse judicaveritis: Incarceratos quoque, et vinculis commissos ob religionis causam antea licet condemnatos, causis incarcerationis et condemnationis hujusmodi prius examinatis, et plenarie discussis, examinandum, discutiendum ac in integrum, justitia id poscente, restituendum, deliberandum et extra prisonam dimittendum, necnon causas deprivationum examinandum, ac contra statuta et ordinationes hujus Regni nostri Angliæ, vel juris Ecclesiastici ordinem deprivatos restituendum, ac omnia et singula alia, quæ circa hujusmodi visitationis seu reformationis negotia necessaria fuerint, seu quomodolibet opportuna, etiamsi verba magis specialia de se exigunt et requirunt, faciendum, et expediendum. Vobis quatuor, tribus aut duobus vestrum, ut præfertur de quorum eminenti doctrina morumq; et Concilii gravitate, ac in rebus gerendis fide et industria plurimum confidimus, vices nostras committimus ac plenam in dico tenore præsentium concedimus facultatem, cum cujuslibet congruæ et legitimæ coercionis potestate. Et præterea certos viros prudentes, ac pios assignandum, et nominandum, per quos de statu rerum instruemini et quorum opera presentes utemini, in omnibus causis ad hanc visitationem nostram spectantibus, quantum vobis convenire videbitur. Iidem viri a vobis Commissariis assignati plenam potestatem habebunt, etiam post Commissariorum decessum, et post finitum etiam visitationis tempus, de omnibus articulis, ordinibus et institutis ejusdem visitationis inquirendi, et violatores eorum, cujuscunq; conditionis fuerint, conveniendi et examinandi; Et omnes quærelas, quatenus ullum impedimentum aut offensionem nostræ visitationis continebunt, accipiendi et audiendi, et hujusmodi personas, offensiones, et quærelas Commissariis nostris Londini residentibus, et ad Ecclesiasticarum rerum reformationem Delegatis, præsentabunt, et exhibebunt illis viis et modis, quibus hoc convenientissime videbunt fieri posse. Mandantes omnibus, et singulis Majoribus, Vice-comitibus, Justiciariis ac quibuscunque aliis officiariis, ministris et

subditis nostris, quatenus nobis in et circa præmissorum executionem effectualiter assistant, auxilientur, et suffragentur, ut insuper sagacitatis, diligentiæ, factorumq; vestrorum omnium evidens et perpetuum specimen nobis, posterisq; nostris remaneat, inventaq; et invenienda pro recordatorum defectu debitam reformationem correctionemve non subterfugiant, aut a memoria prolabantur. Nos suprema ac regali authoritate nostra prædicta dilectos, et fideles subditos nostros Thomam Peircy, et Joanem Hoges, et eorum deputatos per Comissarios nostros approbandos, notarios præcipuos per antea legitime existentes, actorum, instrumentorum, decretorum, summarum, judiciorum, censurarum, cæterorumq; omnium, et singulorum, quæ per vos, vestrumve Aliquem in Visitatione hac nostra Regia peragentur, judicabuntur, decernentur, fient, ferentur, et pronunciabuntur, Scribas, Registrarios nostros præcipuos, et principales conjunctim et divisim ordinamus, nominamus et constituimus; eisq; officium, et officia Registri Scribat nostri presenti, cum omnibus officia prædicta tangentia, eorumq; deputatis per Comissarios nostros approbandis conjunctim et divisim damus, deputamus, assignamus, et decernimus per presentes. In cujus rei testimonium has Literas nostras fieri fecimus Patentes, Teste meipsa apud Westmonast. 24 die Junii, Anno Regni nostri primo.

NUMBER VIII.

Ten Letters written to, and by Dr. Parker, concerning his Promotion to the See of Canterbury.

An Original.

ExMSS Reverendis. D. D. Gul. Arch. Cant.

AFTER my right-hearty Commendations, these are to signify unto you, That for certain Matters touching your self, which I trust shall turn you to good, I would wish that you should repair hither to London, with as convenient speed as you can, where you shall find me at Burgeny House in Pater Noster Row, if it be not over-long e're you come. And if it chance that I be returned into Suffolk before your coming, then I would you should make

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your repair unto my Brother-in-Law, Sir William Cecil, the Queen's Secretary, declaring unto him, that I appointed you to wait upon him to know his pleasure touching such Matters as he and I did talk of concerning you. Thus wishing you well to do, I bid you heartily farewel.

Written the 9th of December, 1558. By,

Yours assuredly,

N. Bacon.

Dr. Parker's Answer to the former Letter.

A Copy.

RIGHT Worshipful, with my thankful Duty of Commendations, hearing of your sickness still to occupy you, I was right-heartily sorry that I molested you with so long a Letter, into which fault, for that I will not fall again at this present, I shall use the fewer words. Sir, If I may know at what time I might, in your return down, wait on your Worship at Burgeny, or at New-market, I will, by God's Grace, so appoint my self to be there first, the rather for that I would not give occasion to have your Journey either protracted, or yet diverted out of the right Line thereof. In the mean time I shall beseech God to restore your strength, that ye may the sooner be restored to the Common-Wealth, which in this apparent necessity of worthy Persons, I fear, feeleth God's Hand in this his Visitation to be burdenous. I would wish ye were not much stirring abroad in the distemperance of the Air, so contrarious to the state of Men's Bodies, once pierced with this insolent Quartane, as Experience sheweth. I think the Spring-time, as in natural respects, must be expected, though Almighty God be bound to no time. Thus I heartily commend you to his gracious protection, this 20th of December.

Your most bounden assuredly to command,

M. P.

A Letter written to him by Secretary Cecil.

An Original.

AFTER my hearty Commendations. The Queen's Highness minding presently to use your Service in certain Matters of Importance, hath willed me so to signify unto you, to the end you should forthwith, upon the sight hereof, put your self in order to make your undelaied repair hither unto London; at which your coming up, I shall declare unto you her Majesty's further Pleasure, and the occasion why you are sent for; and hereof praying you therefore in no wise to fail, I bid you well to fare.

From Westminster, the 30th of December, 1558.

Your Loving Friend,

W. Cecil.

Another Letter of the Lord Keeper's to him.

An Original.

AFTER hearty Commendations, these are to signify unto you, That ye may assure your self, that you shall have any thing that I can do for you touching the request of your Letters, or any other Matter being in my Power: I do think that ye have received, e're this, a Letter from Mr. Secretary, willing you to come up immediately, if your Health will suffer, for certain weighty Matters touching the Queen's Service; so as I trust, by your presence, all things to your own contentation shall come the better to pass. If this Letter be not come to your Hands, and therewith you be not able to come, it shall be behoveful for you to signify so much, because I have been willed also to haste your coming up. Thus right-heartily fare ye well. Written the 4th of January, 1558. By,

Yours assuredly,

N. Bacon.

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Dr. Parker's Answer.

A Copy.

Right Worshipful;

After my Duty of Commendations. Where of late I received your Letters to this effect, That I should repair up unto you at London, upon occasion, as ye wrote, which may turn me to good, so judged by a late Conference with the Right Worshipful Sir William Cecil, Secretary to the Queen's Majesty, of long time my special good Friend and Master, ye shall understand that my Quartane hath so much distempered the state of my Health, that without apparent danger, I cannot as yet commit my self to the adventure of the Air, as by divers essays I have attempted of late, to my greater pain, and further hinderance; whereupon, if your opportunity might so serve, I would most heartily pray your Worship to signify so much. And further, yet in confidence of your old good Heart to me, I would be a Suiter to you, as I was once to Sir John Cheek, my entire good Friend, and Patron, to the said Sir William Cecil, that where he was desirous, by his mediation, to do me good, (as here you use to call it) even as I was then framed in mind, so am I at this day. I would be inwardly heavy and sorry that this favourable Affection should procure me any thing above the reach of mine Ability, whereby I should both dishonest my self, and disappoint the expectation of such as may think that in me, which I know is not; but specially I might clog and cumber my Conscience to Godward, before whom I look every day to appear to make mine Answer, which I think, and as I trust, is not far off: Notwithstanding though I would most fain wear out the rest of my Life in private state, yet concerning that very small Talent credited unto me, I would not so unthankfully to God ensue my quiet, that I could not be content to bestow it, so it were there, whether my Heart and Conscience, afore this time, and daily yet doth incline me: I mean, to be no further abled, but by the Revenue of some Prebent, (without charge of Cure, or of Government) to occupy my self to dispense God's Word amongst the simple strayed Sheep of God's Fold, in poor destitute Pa-

rishes and Cures, more meet for my decayed Voice, and small Quality, than in Theatrical and great Audience: which walk, and wish I would to be near their Quarters, where we both were born, by occasion whereof I might have opportunity to wait other-while on you at Redgrave, whether I have vowed my first Journey, immediately upon my strength recovered, by the occasion of your friendly Request of your Letters ye sent me. And if I might be yet bolder with you, as I was with the said Sir John Cheek, to disclose my desire of all Places in England, I would wish to bestow most my time in the University, the State whereof is miserable at this present, as I have had intelligence from time to time thereof. And if in any respect I could do Service, as a weak Member of the Common-Wealth, I think I might do it with them, having long Acquaintance, and some Experience in the Doings thereof; which Judgment had the said Sir John Cheek towards me: And therefore to set me on work, had once, by the favour of the said Mr. Secretary, procured to have me named to the Mastership of Trinity College, which yet chanced not to that effect, God otherwise determining the Matter in his Providence. But to tell you my Heart, I had rather have such a thing as Bennet-College is in Cambridg, a Living of twenty Nobles by the Year at the most, than to dwell in the Deanry of Lincoln, which is 200 at the least. Now Sir, ye may see herein, yet my Ambition in writing thus much, but I shall pray you to accept the Circumstances, which ye may better insinuate to Mr. Secretary, than I dare be bold, by my rude Letters, to molest his favourable goodness, or yet prescribe to your, or his Worship, Wisdom and Prudence. In conclusion, at the Reverence of God, I pray you, either help that I be quite forgotten, or else so appointed, that I be not entangled now of new, with the concourse of the World, in any respect of publick state of living, whereby I shall have an unfeigned signification of your very good Will to me indeed, and be bound to pray for you during my Life.

Some of your Scholars at Cambridg, enjoying the benefit of your liberal Exhibition, have sent your Worship now their Letters, some be sick and absent.

Thus reprising the quiet of my Mind, and having good

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hope in your friendliness to the considerations aforesaid, I wish you a full recovery of your Health, and a continuance in God's Grace and Favour, with all your Family.

Your Beadsman to command,

M. P.

A long Letter of Dr. Parker's, excusing himself from the Offer of the Arch-Bishoprick of Canterbury.

An Original.

RIGHT Honourable, my Duty presupposed. It is an old said Proverb, *Ubi quis dolet ibidem et manum frequenter habet*, beseeching you, for God's sake, the rather to bear the importunity of this my hand-writing, supposing that this may be one of the last Solicitations that I shall molest you with.

Sir, Your signification uttered to me at my first coming to you at London, concerning a certain Office ye named to me, did hold me in such carefulness all my time of being there, with the recurring of a dull Distemperance, set in my Head by the Dregs of my Quartane, and as yet not remedied, whereby I had no disposition to my Book; beside some other displeasant Cogitations concerning the state of this Time, made me have so little joy of my being at London, as I had never less in my Life: most glad when my Back was turned thereunto. But to come near to my intent of writing, I shall pray to God, yea, bestow that Office well, ye shall need care the less for the residue. God grant it chanceth neither on an arrogant Man, neither on a faint-hearted Man, nor on a covetous Man; The first shall both sit in his own light, and shall discourage his Fellows to join with him in Unity of Doctrine, which must be their whole strength; for if any heart-burning be betwixt them, if private Quarrels stirred abroad be brought home, and so shall shiver them asunder, it may chance to have that success which I fear in the conclusion will follow. The second Man should be too weak to commune with the Adversaries, who would be the stouter upon his pusillanimity. The third Man not worth his Bread, profitable for no Estate in any Christian Common-Wealth, to serve it rightly.

For my part, I pray God I never fall into his Indignation and Wisdom; it were not for a Subject to deserve his Prince's Displeasure, and sorry would I be to discontent Mr. Secretary, and you, for whose worshipful Favours, I count my self more bound to pray to God, and to wish well to them for all the Men in the Realm beside. I speak it sincerely, without flattery; for though I have little wit, yet I can discern betwixt Men, who delight to be flattered, and who not, though I would not consider how dishonest it were for me to use it. But, Sir, except ye both moderate and restrain your over-much good Will in the former respect to me-ward, I fear, in the end, I shall dislike you both, and that your Benevolencies should, by occasion of my obstinate untowardness, jeopard me into Prison; yet there shall I bear you my good Heart, which I had rather suffer in a quiet Conscience, than to be intruded into such Room and Vocation, wherein I should not be able to answer the Charge, to God, nor to the World, wherein I should not serve the Queen's Honour, which I wish most heartily advanced in all her wise and godly Proceedings; nor yet should I live to the Honour of the Realm, and so finally should but work a further displeasant contemplation to my good Friends who preferred me.

This, this is the Thing that makes me afraid, my Lord, though I passed not on mine own shame and rebuke; and therefore, by God's Favour, and your good Helps, I never intend to be of that Order, better or worse, higher nor lower; *Non omnia possumus omnes; et tutissimum est ut quisque hanc artem exerceat in qua educatus, et ad quam natura homines formavit.* And as for other Furnishments, I am too far behind. When I came first up to London, I had thirty pounds in my Purse, not ten shillings more, whereof I have wasted a good part; and if I were placed, as some of my Friends wish to me, what would that do to begin, or to furnish my Houshold. And I hear how the Citizens of Norwich pray for the Soul of their last Bishop, for when upon his departure they seized his Goods, to answer his Debts to them, streight-way came the Queen's Officers and discharged them all, which yet were not able, for all his spare Hospitality, to pay half that he owed.

Furthermore, to come to another Consideration, of a

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further Imperfection, which I would have dissembled to you and others, but it cannot be, but I must open it to you, my assured good Master and Friend, in secrecy, whose old good Will maketh me the less abashed, to be so homely with you at this time. In one of my Letters, I made a little signification of it, but peradventure ye did not mark it. Sir, I am so in Body hurt and decayed, *coram Deo non mentior*, that whatsoever my Ability were, either of worldly Furniture, or inward Quality; and though my Heart would right-feign serve my Soveraign Lady, the Queen's Majesty, in more respects than of my Allegiance, not forgetting what words her Grace's Mother said to me of her, not six days before her apprehension, yet this my painful Infirmity, will not suffer it in all manner of Services. Flying in a Night, for such as sought for me, to my peril, I fell off my Horse so dangerously, that I shall never recover it; and by my late Journey up, and my being there at London, not well setled, it is increased to my greater pain. I am fain sometime to be idle, when I would be occupied; and also to keep my Bed, when my Heart is not sick.

This was one cause why I was importune to you for that room, whereof I made mention in my former Letters, by the which I might be abled, by the portion of that Stipend, in this my Impoverishment, to wear out my Life tolerably, and should not by that be occasioned to come up to any Convocations, as having no Voice in that House; and peradventure being there, I might be a mean for the fewer Matters of disturbance, to come up to Mr. Secretary, now Chancellor there, to molest him, more than should need, whose gentle affability might provoke some inconsiderate Men not to regard his other greater Affairs. And yet though I were so placed, I would not forswear London, or the Court either, at times as could stand with my Ability and Health of Body, if my Service could be any ways acceptable, and were agreeable to the proportion of my Capacity.

Sir, Because I may not dissemble with you, I have told you all now, do with me what ye will, I might be ashamed to spend so many words in a Cause private of my self; but yet because ye must be Partner of some lack, if I answered not the expectation, I could no less do, but make

you privy before-hand. I pray you think not that the Prognostication of Mr. Michael Nostre Dame reigneth in my Head. I esteem that fantastical Hotch-potch not so well, as I credit Lucianus Book, *De veris Narrationibus;* nor yet all other vain Prophesies of Sands, more than I regard Sir Thomas Moor's Book of Fortunes Answers upon the chance of three Dice casting. I would I saw no more cause to fear the likely-hood of God's Wrath deserved, for disolute Life, to fall upon the Realm, by the evidence of his true Word, and by God's old practices: and yet no Man considereth his ire already begun, *Dum non sinit viros dolosos dimidiare dies suos.* I shall pray to God to defend you and your Family, and that ye may revolve in Mind Christ's serious Admonition, *Quid proderit homini, si totum mundum lucretur, si animæ suæ detrimentum patiatur. Et non in abundantia cujusquam, est vita hominis ex his quæ possidet.* Mat.16. Luc.11.

Sir, My Duty of Heart maketh me bold with you, not otherwise meaning before God, but thanking him many times that Mr. Secretary and you may have the doing of things in this greedy World, and that ye have so good credit, and ready access to the Queen's Majesty, to comfort her good Inclination, whom I beseech the God of Heaven to preserve with her Council, yea, and with the Seniority of her Spiritual Ministers also, against whom I see a great Charge set before them, to overcome that, must specially go through their hands by diligent watching, upon the unruly Flock of the English People, if they were not so much acloyed with Worldly Collections, Temporal Commissions, and Worldly Provisions. I speak this the rather in this respect, which I thought good to put to your understanding; At my last being at London, I heard and saw Books printed, which be spread abroad, whose Authors be Ministers of good estimation: the Doctrine of the one, is to prove, That a Lady Woman cannot be, by God's Word, a Governor in a Christian Realm. And in another Book going abroad, is Matter set out to prove, That it is lawful for every private Subject to kill his Soveraign, *ferro, veneno, quocunque modo,* if he think him to be a Tyrant in his Conscience, yea, and worthy to have his Reward for his Attempt: *Exhorrui cum ista legerem.* If such Principles

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be spread into Men's Heads, as now they be framed and referred to the Judgment of the Subject, of the Tenant, and of the Servant, to discuss what is Tyranny, and to discern whether his Prince, his Land-lord, his Master, is a Tyrant, by his own fancy, and collection supposed, What Lord of the Council shall ride quietly minded in the Streets, among desperate Beasts? What Master shall be sure in his Bed-chamber? It is the surest way for every Man to serve God truly in his Vocation, to deserve the rather his protection: and then both the Devil and Man, Forreign and Intestine, shall have their Malices retorted upon themselves again. But thus goeth the Devil about to dull the heretical Stomachs of Princely Men, to do good in their turn of time, to serve God and the Common-Wealth. They say that the Realm is full of Anabaptists, Arrians, Libertines, Free-will Men, &c. against whom only I thought Ministers should have needed to fight in Unity of Doctrine. As for the Romish Adversaries, their Mouths may be stopped with their own Books, and Confessions of late days; I never dreamed that Ministers should be compelled to impugn Ministers; the Adversarys have good sport betwixt themselves, to prognostick the likelyhood. Some Protestants peradventure, perceiving how Men nip them to disable them, to keep any Learned Men in House to confer with, and to beat down these Seditious Sects, if any inconvenience, for want of preaching, shall fall, they may chance to say a Verse of David's Psalter, *Lætabitq; justus, cum viderit vindictam, et manus suas lavabit in sanguine peccatoris,* as not caring for their Assurances, who abase them so low: and some peradventure have cast already their starting shifts, and make Provision against all Adventures. Well, I pray God all be Conscience to God, that is sometime so pretended: Men be Men, yea, after the School of Affliction, Men be Men, Hypocrisie is a privy Thief, both in the Clergy and in the Laity. To make an end of such Conference, which I would gladly have told you presently, but I could not wait so much leisure in you, and opportunity; and loath I was to have begun my Tale, and not to have ended it, by reason of interruption by others. But as for the principal occasion of my writing, howsoever it may dislike you, yet shall I ever-more acknowledg my

Duty to you, yea, though now ye give me quite up: I reverence you so much, that I had rather ye disliked me utterly by times, with your less repentance, rather than ye and other of my loving Friends should bear any envy, or any displeasant unthankfulness, and so too late to repent for your commending of me, (if a perswasion in an appearance, is not surely grounded to be seen) when Experience should have shewed the Trial. And therefore I write it to you in time again, after the signification of my very first Letters to prevent you, for I know ye may, with a few words, remedy all the towardness yet concluded.

And think not, I pray your Honour, that I seek mine privat Gain, or my idle ease, put me where ye will else; and if, as far as my power of Knowledg, and of Health of Body will extend, I do not apply my self to discharge my Duty, let me be thrust out again like a Thief. I thank God my Conscience condemneth me not, that I have been aforetime any great gatherer; and now, for the upholding of two or three Years more of Life, to heap unproportionably, I count it madness; and more than this purpose, by God's Grace, I dare promise nothing: And as for such few Folks which I may leave behind me, they shall not say by me, I trust, That happy be these Children whose Fathers go to the Devil for their sake. Your Lordship knoweth with what Patrimony I began the World with, and yet have hitherto lived with enough, yea, when all my Livings were taken from me, yet God, I thank him, ministred to me sufficiently, above the capacity of my understanding, or foreseeing. And thus commending your good Lordship to that merciful Governance, I pray your Honourable Wisdom to put this scribling out of the way, from every Man's sight and intelligence.

Right Honourable, after my duty of Commendations to your Lordship, I am bold now to send you a Fancy of my Head, expressed in these few Leaves; which if I had compact in a Letter, it would have seemed over-long, and being comprised in Leaves, may appear to be but a very little Book of one Sheet of Paper, which yet I so devised, upon consideration of your Business, which will not suffer you to be long detained in Matters impertinent, and therefore ye may turn in the Leaf and read it at divers leasures,

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if your Lordship shall vouchsafe the reading. And thus wishing you joy of Heart, which I feel to be a great Treasure in this World, as the want, a grievous torment; I pray God preserve your Honourable Goodness, with my good Lady your Wife. If ye see ought in my Quire worth reformation, ye know I am disciplinable, and have read, *quod meliora sunt vulnera diligentis, quam fraudulenta oscula odentis:* Wherefore reserving mine unreasonable determination, as you shall know, I shall yield my self wholly conformable to your Honour, *ubi, quomodo, quando, aliquid, vel tandem nihil.* Of an Occasion lately ministred, I have sent my Letters to Mr. Secretary concerning another Matter, *primo Martii.*

Your assured Orator,
M. P.

A Letter written to him by the Lord Keeper concerning it.

An Original.

THAT before this time I have not sent you Answer to your last Letters; the cause hath been, for that I could by no mean understand to what end the Matter mentioned in those Letters would grow unto; but perceiving this day, by a Resolution made in the Queen's Highness presence, that your Friends shall very hardly deliver you of the Charge written of in the same Letters, I thought it good to make you privy thereunto; and therewith to advise you, to commit to the Judgment of your Friends, your Ability and Disability to serve, where and when you shall be called. If I knew a Man to whom the description made, in the beginning of your Letter, might more justly be referred, than to your self, I would prefer him before you; but knowing none so meet indeed, I take it to be my duty to prefer you before all others, and the rather also, because otherwise I should not follow the Advice of your own Letter. The rest, which is much, I defer until our next meeting. It is like, that e're it be long, you shall receive Letters subscribed by me and others jointly. Thus rightheartily farewel. From the Court the 17th of May, 1559.

Yours assuredly,
N. Bacon.

An Order sent to him, requiring him to come up to London.

AFTER our hearty Commendations. These be to signify unto you, that for certain Causes, wherein the Queen's Majesty intendeth to use your Service, her Pleasure is, That you should repair up hither with such speed, as you conveniently may; and at your coming up, you shall understand the rest. Thus right-heartily fare ye well.

From the Court, the 19th of May, 1559.

Your loving Friends,
N. Bacon.
W. Cecill.

A second Order to the same effect.

An Original.

AFTER our hearty Commendations. Where before this time we directed our Letters unto you, declaring thereby, that for certain Causes, wherein the Queen's Majesty intendeth to use your Service, you should repair hither with all convenient speed, whereof we have as yet received none Answer. And therefore, doubting lest by the default of the Messenger, the Letter be not come to your hands, we have thought good again to write unto you, to the intent you should understand her Highness Pleasure is, That you should make your repair hither with all speed possible. Thus right-heartily farewel. From the Court, the 28th day of May, 1559.

Your loving Friends,
N. Bacon, C. S.
W. Cecill.

Dr. Parker's Letter to the Queen, excusing himself.

An Original.

PLEASETH it your most Honourable Majesty to be gracious Lady to my poor Suit, which at this time extream necessity compelleth me to make, both in respect of my constrained Conscience to Almighty God, as also in the

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regard of my Duty which I owe to your noble Estate, and most high Authority. So it is, most gracious and soveraign Lady, where I have understanding of your most favourable Opinion toward me, your Graces most simple Subject, concerning the Arch-Bishoprick of Canterbury. In consideration whereof, I ought, and do acknowledg my most bounden Duty to be a faithful Orator for your Grace during my Life. Yet calling to examination my great unworthiness, for so high a Function, which mine disability I might alleadg at length in particularity, but for molesting your Graces most weighty Affairs, I am bold thus, by my writing, to approach to your Honour to discharge me of that so high and chargable an Office, which doth require a Man of much more Wit, Learning, Vertue, and Experience than I see, and perfectly know can be performed of me worthily, to occupy it to God's Pleasure, to Your Grace's Honour, and to the Wealth of your loving Subjects beside. Many other imperfections in me, as well for temporal Ability for the furnishing thereof, as were seemly to the Honour of the Realm; as also of infirmity of Body, which will not suffer me to attend on so difficult a Cure, to the discharge thereof, in any reasonable expectation. And where, most gracious Lady, beside my humble Duty of Allegiance to your Princely Dignity, I am otherwise, for the great Benefits which sometime I received at Your Graces honourable Mother's Benevolence (whose Soul I doubt not but is in blisful felicity with God) most singularly obliged, above many other, to be Your most faithful Beadsman, both in thanking Almighty God for his Fatherly Protection hitherto over Your noble Person, And also furthermore to pray for the continuance of your fortunate Reign in all godly Prosperity. So I am right sorry, and do lament within my self, that I am so basely qualified inwardly in Knowledg, and outwardly in extern Sufficiencies, to do Your Grace any meet Service, as I would wish could be acceptable, and to Your Graces expectation: assuring Your noble Estate, that in any other smaller Vocation, under the degree of such chargeable Offices, and more agreeable to my Infirmity, if it shall be so seem, to Your high Wisdom, and merciful Liberality, I shall endeavour my self to attend thereon; referring yet my self wholly to

Your Grace's Pleasure, rather than by just allegation of my unworthiness, the loyal Duty of my faithful Heart should be any ways suspected to Your reverend Majesty. BOOK III.

Your Grace's poor Subject,

Matthew Parker.

NUMBER IX.

The Instrument of Dr. Parker's Consecration; with some Attestations of the Authenticalness of it.

Rituum atque Ceremoniarum Ordo, in Consecrando Reverendissimo in Christo Patre, Mattheo Parker, Cantuariensi Archiepiscopo, in Sacello suo apud Manerium suum de Lambeth, die Dominico 17. *viz. die Mensis Decembris, Anno Dom.* 1559. *habit.*

PRINCIPIO, Sacellum Tapetibus ad Orientem adornabatur, solum vero panno rubro insternebatur, Mensa quoq; Sacris peragendis necessaria, tapeto pulvinariq; ornata ad Orientem sita erat. Ex MS. Col.Cor C.Cant.

Quatuor preterea Cathedræ, quatuor Episcopis, quibus munus consecrandi Archiepiscopi delegabatur, ad austrum Orientalis Sacelli partis erant positæ.

Scamnum preterea tapeto pulvinaribusq; instratum, cui Episcopi genubus flexis inniterentur, ante Cathedras ponebatur.

Pari quoq; modo Cathedra, scamnumq; tapeto pulvinariq; ornatum, Archiepiscopo, ad Borealem Orientalis ejusdem Sacelli partis plagam posita erant.

Hiis rebus ita ordine suo instructis, Mane circiter quintam aut sextam per Occidentalem portam ingreditur Sacellum Archiepiscopus, toga talari coccinea caputioq; indutus, quatuor precedentibus funalibus, et quatuor comitatus Episcopis, qui ejus consecrationi inservirent (verbi gratia) Guilielmo Barlow olim Bathon. et Wellen. Episcopo, nunc vero ad Cicestren. Episcopatum electo, Johanne Scory olim Cicestriæ Episcopo et nunc ad Herefordensem vocato, Mi-

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lone Coverdallo olim Exoniense Episcopo, et Johanne Hodgskinne Bedfordiæ Suffraganeo. Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, Preces continuo matutinæ per Andream Pierson Archiepiscopi Capellanum clara voce recitabantur, quibus peractis, Johannes Scory (de quo supra diximus) suggestum conscendit, atque inde assumpto sibi, in thema, *Seniores ergo* qui in vobis sunt obsecro consenior, &c. non ineleganter concionabatur.

Finita concione, egrediuntur simul Archiepiscopus reliquique quatuor Episcopi Sacellum, se ad sacram communionem paraturi, neque mora confestim per borealem portam in vestiarum ad hunc modum vestiti redeunt. Archiepiscopus nimirum linteo superpelliceo (quod vocant) induebatur. Cicestrensis electus, capa serica ad sacra peragenda paratus utebatur. Cui ministrabant operamq; suam prebebant duo Archiepiscopi Capellani, Nicholaus, viz Bullingham Lincolniæ Archidiaconus, et Edmundus Gest Cantuariensis quoq; Archidiaconus, capis sericis similiter, vestiti. Hereford electus et Bedford Suffraganeus, linteis superpelliceis induebantur.

Milo vero Coverdallus non nisi toga lanea talari utebatur.

Atque hunc in modum vestiti et instructi ad communionem celebrandam perrexerunt Archiepiscopo genubus flexis ad infimum Sacelli gradum sedente.

Finito tandem Evangelio, Hereforden. electus, Bedfordiæ Suffraganeus et Milo Coverdallus (de quibus supra) Archiepiscopum coram Cicestren. electo apud mensam in Cathedra sedenti hiis verbis adduxerunt; Reverende in Deo Pater, hunc virum pium pariter atq; doctum tibi offerimus atq; presentamus, ut Archiepiscopus consecretur. Postque hæc dixissent, proferebatur illico Reginæ diploma sive mandatum pro consecratione Archiepiscopi, quo per Reverendum Thomam Yale Legum Doctorem perlecto, Sacramentum de Regio Primatu sive suprema ejus authoritate tuenda juxta Statuta 1. An. Regni Serenissimæ Reginæ nostræ Elizabeth. promulgata ab eodem Archiepiscopo exigebatur, quod cum ille solemniter tactis corporaliter sacris Evangeliis conceptis verbis prestitisset, Cicestrens. electus quædam præfatus atque populum ad oratio-

nem hortatus, ad Litanias decantandas Choro respondente se accinxit. Quibus finitis, post quæstiones aliquot Archiepiscopo per Cicestrien. electum propositas, et post orationes et suffragia quædam juxta formam Libri antedicti Parliamenti editi, apud Deum habita, Cicestriensis, Herefordiensis, Suffraganeus Bedfordiensis et Milo Coverdallus, manibus Archiepiscopo impositis. Accipe (inquiunt *Anglicè*) Spiritum Sanctum, et gratiam Dei quæ jam per impositionis manuum in te est excitare memento. Non enim timoris, sed virtutis, dilectionis et sobrietatis spiritum dedit nobis Deus. His ita dictis, Biblia Sacra illi in manibus tradiderunt hujusmodi apud eum verba habentes, In legendo, hortando, et docendo vide diligens sis, atque ea meditare assidue quæ in hisce Libris scripta sunt, noli in his segnis esse quo incrementum inde proveniens omnibus innotescat et palam fiat. Cura quæ ad te et ad docendi munus spectant diligenter. Hoc enim modo non teipsum solum, sed et reliquos Auditores tuos per Jesum Christum Dominum nostrum salvabis. Postquam hæc dixissent, ad reliqua communionis solennia pergit Cicestrensis, nullum Archiepiscopo tradens pastorale baculum: cum quo communicabant una Archiepiscopus, et illi Episcopi supra nominati cum aliis etiam nonnullis.

Finitis tandem peractisque sacris, egreditur per borealem orientis Sacelli partis portam Archiepiscopus quatuor illis comitatus Episcopis qui eum consecraverant, et confestim iisdem ipsis stipatus Episcopis per eandem revertitur portam albo Episcopali superpelliceo, crimeraque (ut vocant) ex nigro serico indutus, circa collum vero collare quoddam ex pretiosis pellibus sabellinis (vulgo *Sables* vocant) consutum gestabat. Pari quoque modo Cicestrensis et Herefordensis, suis Episcopalibus amictibus, superpelliceo scilicet et crimera uterque induebatur. D. Coverdallus vero et Bedfordiæ Suffraganeus togis solummodo talaribus utebantur. Pergens deinde Occidentalem portam versus Archiepiscopus Thomæ Doyle Economo, Johanni Baker Thesaurario, et Johanni Marche computo rotulario, singulis singulos Albos dedit Baculos, hoc scilicet modo eis muneribus et officiis suis ornans.

Hiis itaque hunc ad modum ordine suo, ut jam ante dictum est peractis, per occidentalem portam Sacellum egre-

PART II.

ditur Archiepiscopus generosioribus quibusque sanguine ex ejus familia eum precedentibus, reliquis vero eum a tergo sequentibus.

Acta gestaque hæc erant omnia in præsentia Reverendorum Episcoporum, Edmundi Gryndall Londinensis Episcopi electi, Richardi Cockes Eliensis electi, Edwini Sandes Wigorniensis electi, Anthonii Huse Armigeri, Principalis et Primarii Registrarii dicti Archiepiscopali, Thomæ Argall Armigeri Regrarii Cicestriæ Prerogativæ Cantuariensis, Thomæ Willet, et Johannis Incent Notariorum publicorum, et aliorum quoque nonnullorum.

Concordat cum Originali in Bibliotheca Collegii Corp. Christi apud Cantabrigiens.

Ita testor Matth. Whinn Notarius Public. et Acad. Cantabr. Registrarius Principalis.

Jan. 8. 1674.

Cambridg. Jan. 11. 1674.

We whose Names are hereunto subscribed, having seen the Original, whereof this Writing is a perfect Copy, and considered the Hand, and other Circumstances thereof, are fully persuaded that it is a true and genuine Record, of the Rites and Ceremonies of Arch-Bishop Parker's Consecration, and as ancient as the Date it bears. In witness whereof we have hereunto set our Hands, the Day and Year above written.

Hen. Paman Orat. Publicus.
Hen. More D. D.
Ra. Widdrington S. T. D. et D. Marg. P.

C. C. C. C.

We the Master and Fellows of Corpus Christi College, in the University of Cambridg, do hereby declare and certify, That this Writing, being a Narrative of Arch-Bishop Parker's Consecration, in Lambeth Chappel, is faithfully transcribed from the Original Record in our College Li-

brary: and that we are fully satisfied that the said Record is as ancient as the Date it bears, and the occasion to which it doth refer. Nor can we doubt, but the plain and evident Tokens of Antiquity which it carries, will as much satisfy any ingenous Persons who shall have a sight thereof: Which therefore we shall readily afford to those who shall repair to the College for that purpose.

John Spencer, D. D. Master of the Coll.
John Peckover, B. D.
Erasmus Lane, B. D.
Ri. Sheldrake, B. D.
Sam. Beck, B. D.
Hen. Gostling, B. D.
Will. Briggs, M. A.
John Richer, M. A.

NUMBER X.

An Order set down for the Translating of the Bible, by King James. Ex Ms. D. Borlase.

The Places and Persons agreed upon for the Hebrew, with the particular Books by them undertaken.

Westminster.	Mr. Dean of Westminster.	
	Mr. Dean of Pauls.	
	Mr. Doctor Saravia.	Penteteuchon.
	Mr. Doctor Clark.	The Story from Joshua to the first Book of Chronicles, exclusive.
	Mr. Doctor Leifield.	
	Mr. Doctor Teigh.	
	Mr. Burleigh.	
	Mr. King.	
	Mr. Tompson.	
	Mr. Beadwell.	

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Cambridg.	Mr. Livelye. Mr. Richardson. Mr. Chatterton. Mr. Dillingham. Mr. Harrison. Mr. Andrews. Mr. Spalding. Mr. Burge.	From the first of the Chronicles, with the rest of the Story, and the Hagiographi, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.
Oxford.	Doctor Harding. Dr. Reynolds. Dr. Holland Dr. Kilbye. Mr. Smith. Mr. Brett. Mr. Fairclough	The four, or greater Prophets, with the Lamentations and the twelve lesser Prophets.
Cambridg.	Doctor Dewport. Dr. Branthwait. Dr. Radclife. Mr. Warde, Eman. Mr. Downes. Mr. Boyes. Mr. Warde, Reg.	The Prayer of Manasses, and the rest of the Apocrypha.

The Places and Persons agreed upon for the Greek, with the particular Books by them undertaken.

Oxford.	Mr. Dean of Christ-Church. Mr. Dean of Winchester. Mr. Dean of Worcester. Mr. Dean of Windsor. Mr. Savile. Dr. Perne. Dr. Ravens. Mr. Haviner.	The four Gospels. Acts of the Apostles. Apocalyps.

Westminster.	Dean of Chester. Dr. Hutchinson. Dr. Spencer. Mr. Fenton. Mr. Rabbet. Mr. Sanderson. Mr. Dakins.	The Epistles of Saint Paul. The Canonical Epistles.

The Rules to be observed in Translation of the Bible.

1. THE ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered, as the Truth of the Original will permit.

2. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.

3. The old Ecclesiastical Words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.

4. When a Word hath divers significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.

5. The division of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be exprest in the Text.

7. Such Quotations of Places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every particular Man of each Company, to take the same Chapter, or Chapters, and having translated, or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously, for his Majesty is very careful in this Point.

10. If any Company, upon the review of the Book so

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sent, doubt or differ upon any Place, to send them word thereof; note the Place, and withal send the Reasons; to which if they consent not, the difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company at the end of the Work.

11. When any Place of special obscurity is doubted of, Letters to be directed, by Authority, to send to any Learned Man in the Land, for his judgment of such a Place.

12. Letters to be sent from every Bishop, to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge, as many as being skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridg, or Oxford.

13. The Directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These Translations to be used, when they agree better with the Text than the Bishop's Bible, viz.

- Tindall's.
- Matthew's.
- Coverdale's.
- Whitchurch's.
- Geneva.

15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the Vice-Chancellor, upon conference with rest of the Heads to be Overseers of the Translations, as well Hebrew as Greek for the better observation of the 4th Rule above specified.

NUMBER XI.

A Declaration of certain Principal Articles of Religion, set out by the Order of both Arch-Bishops, Metropolitans, and the rest of the Bishops, for the Unity of Doctrine to be taught and holden of all Parsons, Vicars, and Curats, as well in testification of their common Consent in the said Doctrine, to the stopping of the mouths of them that

go about to slander the Ministers of the Church, for diversity of Judgment: as necessary for the instruction of their People, to be read by the said Parsons, Vicars, and Curats, at their Possession-taking, or first entry into their Cures. And also after that, yearly, at two several times; that is to say, the Sundays next following Easter-day, and St. Michael the Arch-Angel, or on some other Sunday, within one month after those Feasts, immediately after the Gospel.

FORASMUCH as it appertaineth to all Christian Men, but especially to the Ministers and the Pastors of the Church, being Teachers and Instructers of others, to be ready to give a Reason of their Faith, when they shall be thereunto required: I for my part now appointed your Parson, Vicar, or Curat, having before my Eyes the Fear of God, and the Testimony of my Conscience, do acknowledg for my self, and require you to assent to the same.

I.

First; That there is but one living and true God, of infinite Power, Wisdom, and Goodness; the maker and preserver of all Things. And that in Unity of this God-head, there be three Persons of one Substance, of equal Power and Eternity; the Father, the Son, and the Holy Ghost.

II.

I believe also whatsoever is contained in the Holy Canonical Scriptures. In the which Scriptures are contained all things necessary to Salvation; by the which also, all Errors and Heresies may sufficiently be reproved and convicted; and all Doctrine and Articles, necessary to Salvation, established. I do also most firmly believe and confess all the Articles contained in the Three Creeds; The Nicene Creed, Athanasius Creed, and our Common Creed, called the Apostles Creed; for these do briefly contain the principal Articles of our Faith, which are at large set forth in the Holy Scriptures.

III.

I do acknowledg also that Church to be the Spouse of Christ, wherein the Word of God is truly taught, the Sacra-

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ments orderly ministred, according to Christ's Institution, and the Authority of the Keys duly used. And that every such particular Church, hath authority to institute, to change, clean to put away Ceremonies, and other Ecclesiastical Rites, as they be superfluous, or be abused; and to constitute other, making more to Seemliness, to Order, or Edification.

IV.

Moreover, I confess, That it is not lawful for any Man to take upon him any Office or Ministry, either Ecclesiastical or Secular, but such only as are lawfully thereunto called by their High Authorities, according to the Ordinances of this Realm.

V.

Furthermore, I do acknowledg the Queen's Majesty's Prerogative and Superiority of Government of all Estates, and in all Causes, as well Ecclesiastical as Temporal, within this Realm, and other her Dominions and Countries, to be agreeable to God's Word, and of right to appertain to her Highness, in such sort as is in the late Act of Parliament expressed; and sithence by her Majesty's Injunctions declared and expounded.

VI.

Moreover, touching the Bishop of Rome, I do acknowledg and confess, that by the Scriptures, and Word of God, he hath no more Authority than other Bishops have in their Provinces and Diocesses: And therefore the Power which he now challengeth, that is, to be the Supream Head of the Universal Church of Christ, and so to be above all Emperors, Kings, and Princes, is an usurped Power, contrary to the Scriptures and Word of God, and contrary to the Example of the Primitive Church; and therefore is, for most just Causes taken away and abolished in this Realm.

VII.

Furthermore, I do grant and confess, that the Book of Common Prayer, and Administration of the Holy Sacraments, set forth by the Authority of Parliament, is agree-

able to the Scriptures, and that it is Catholick, Apostolick, and most for the advancing of God's Glory, and the edifying of God's People; both for that it is in a Tongue that may be understanded of the People, and also for the Doctrine and Form of ministration contained in the same.

VIII.

And although in the Administration of Baptism, there is neither Exorcism, Oil, Salt, Spittle, or hallowing of the Water now used; and for that they were of late Years abused, and esteemed necessary. Where they pertain not to the substance and necessity of the Sacrament, they be reasonably abolished, and yet the Sacrament full and perfectly ministred, to all intents and purposes, agreeable to the Institution of our Saviour Christ.

IX.

Moreover, I do not only acknowledg, that Privat Masses were never used amongst the Fathers of the Primitive Church; I mean, publick Ministration, and receiving of the Sacrament by the Priest alone, without a just number of Communicants, according to Christ's saying, "Take ye, and eat ye," &c. But also that the Doctrine that maintaineth the Mass to be a Propitiatory Sacrifice for the Quick and the Dead, and a mean to deliver Souls out of Purgatory, is neither agreeable to Christ's Ordinance, nor grounded upon Doctrine Apostolick. But contrary-wise, most ungodly and most injurious to the precious Redemption of our Saviour Christ, and his only-sufficient Sacrifice offered once for ever, upon the Altar of the Cross.

X.

I am of that mind also, That the Holy Communion, or Sacrament, of the Body and Blood of Christ, for the due obedience to Christ's Institution, and to express the vertue of the same, ought to be ministred unto the People under both kinds. And that it is avouched by certain Fathers of the Church, to be a plain Sacrilege to rob them of the Mystical Cup, for whom Christ hath shed his most precious Blood, seeing he himself hath said, "Drink ye all of this." Considering also, That in the Time of the Ancient Doctors

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of the Church, as Cyprian, Hierom, Augustine, Gelasius, and others, six hundred Years after Christ, and more, both the Parts of the Sacrament were ministred to the People.

Last of all.

As I do utterly disallow the extolling of Images, Reliques, and feigned Miracles; and also all kind of expressing God Invisible, in the form of an Old Man, or the Holy Ghost in form of a Dove; and all other vain worshipping of God, devised by Man's fantasy; besides, or contrary to the Scriptures, As wandering on Pilgrimages, setting up of Candles, praying upon Beads, and such-like Superstition; which kind of Works, have no promise of Reward in Scripture, but contrary-wise, Threatnings and Maledictions: So I do exhort all Men to the Obedience of God's Law, and to the Works of Faith, as Charity, Mercy, Pity, Alms, devout and fervent Prayer, with the affection of the Heart, and not with the Mouth only; Godly Abstinence and Fasting, Chastity, Obedience to the Rulers and Superior Powers, with such-like Works, and godliness of Life commanded by God in his Word; which, as St. Paul saith, "hath Promises both of this Life, and of the Life to come; and are Works only acceptable in God's sight."

These things, above-rehearsed, though they be appointed by common Order, yet do I, without all compulsion, with freedom of Mind and Conscience, from the bottom of my Heart, and upon most sure persuasion, acknowledg to be true and agreeable to God's Word. And therefore I exhort you all, of whom I have Cure, heartily and obediently to embrace and receive the same; That we all joining together in Unity of Spirit, Faith, and Charity, may also at length be joined together in the Kingdom of God, and that through the Merits and Death of our Saviour Jesus Christ. To whom, with the Father, and the Holy Ghost, be all Glory and Empire, now and for ever. Amen.

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Cum Privilegio Regiæ Majestatis.

NUMBER XII.

Sir Walter Mildmay's Opinion, concerning the keeping of the Queen of Scots (October 26. 1569.) at Windsor Castle.

An Original.

The Question to be considered on, is, Whether it be less perilous to the Queen's Majesty, and the Realm, to retain the Queen of Scots in England, or to return her home into Scotland?

In which Question, these things are to be considered. On the one side, What Dangers are like to follow if she be retained here; and thereupon, if so avoiding of them, it shall be thought good to return her, then what Cautions and Provisions are necessary to be had.

On the other side, are to be weighed the Dangers like to follow if she be retured home; and thereupon, if for eschewing of them, it shall be thought good to retain her here, then what Cautions and Provisions are in that Case necessary.

Dangers in retaining the Queen of Scots.

Her unquiet and aspiring Mind, never ceasing to practise with the Queen's Subjects. Her late practice of Marriage between the Duke of Norfolk and her, without the Queen's knowledg. The Faction of the Papists, and other Ambitious Folks, being ready and fit Instruments for her to work upon. The Commiseration that ever followeth such as be in misery, though their Deserts be never so great. Her cunning and sugred entertainment of all Men that come to her, whereby she gets both Credit and Intelligence. Her practice with the French and Spanish Ambassadors, being more near to her in England, than if she were in Scotland; and their continual sollicitation of the Queen for her delivery, the denial whereof may breed War. The danger in her escaping out of Guard, whereof it is like enough she will give the Attempt. So as remaining here, she hath time and opportunity to practise and nourish Factions, by which she may work Confederacy, and thereof may follow Sedition and Tumult, which may bring peril to the Queen's Majesty and the State. Finally,

PART II. it is said, That the Queen's Majesty, of her own disposition, hath no mind to retain her, but is much unquieted therewith, which is a thing greatly to be weighed.

Cautions if she be returned.

To deliver her into the Hands of the Regent, and the Lords now governing in Scotland, to be safely kept. That she meddle not with the State, nor make any alteration in the Government, or in Religion. That by sufficient Hostages it may be provided, that neither any Violence be used to her Person, nor that she be suffered to Govern again, but live privately, with such honourable Entertainment as is meet for the King of Scots Mother. That the League Offensive and Defensive, between France and Scotland, be never renewed. That a new and perpetual League be made between England and Scotland, whereby the Queen's Majesty may shew an open Maintenance and Allowance of the King's Authority and Estate, and of the present Government, so as the Scots may wholly depend on her. That the Regent, and the Lords of Scotland, do make no composition with the Scots Queen, neither suffer her to marry, without consent of the Queen's Majesty. That the Faults whereof she hath been accused, and her declining and delaying to Answer that Accusation, may be published to the World, the better to discourage her Factious Party, both here and in Scotland.

Dangers in returning Her.

The manner how to deliver her Home, with the Queen's Majesty's Honour and Safety, is very doubtful. For if she be delivered in Guard, that came hither free, and at liberty, how will that stand with the Queen's Honour, and with the Requests of the French and Spanish Kings, that have continually sollicited her free delivery, either into Scotland or France; or if she die in Guard, either violently or naturally, her Majesty shall hardly escape slander. If, again, she be delivered home at Liberty, or if being in Guard she should escape, then these Perils may follow.

The suppressing of the present Government in Scotland, now depending upon the Queen's Majesty, and advancing of the contrary Faction depending upon the French. The

alteration of Religion in Scotland. The renewing of the League, Offensive and Defensive, between France and Scotland, that hath so much troubled England. The renewing of her pretended claim to the Crown of this Realm. The likelyhood of War to ensue between France, Scotland, and Us, and the bringing in of Strangers into that Realm to our annoyance, and great charge, as late Experience hath shewed. The supportation that she is like to have of the French and Spanish Kings. And though Peace should continue between England and Scotland, yet infinite injuries will be offered by the Scots Queen's Ministers upon the Borders, which will turn to the great hurt of the Queen's Majesty's Subjects, or else to her greater Charges to redress them; for the change of the Government in Scotland, will change the Justice which now is had, unto all Injury and Unjustice. The likelyhood she will revoke the Earl Bothwell, now her Husband, though unlawful, as it is said, a Man of most evil and cruel Affection to this Realm, and to his own Countrymen: Or, if she should marry another that were a-like Enemy, the Peril must needs be great on either side.

And albeit to these Dangers may be generally said, That such Provision shall be made, by Capitulations with her, and by Hostages from the Regent, and the Lords of Scotland, as all these Perils shall be prevented.

To that may be answered.

That no Fact which she shall do here in England will hold, for she will alleage the same to be done in a Forreign Country, being restrained of Liberty. That there is great likelyhood of escape, wheresoever she be kept in Scotland; for her late escape there, sheweth, how she will leave no way unsought to atchieve it; and the Country being, as it is, greatly divided, and of nature marvellously Factious, she is the more like to bring it to pass. Or if the Regent, by any practice, should yield to a composition, or finding his Party weak, should give over his Regiment, Then what assurance have we, either of Amity or Religion. That the Regent may be induced to do this, appeareth by his late secret Treaty with the Duke of Norfolk, for her Mar-

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riage, without the Queen's Majesty's knowledg. And though the Regent should persevere constant, yet if he should be taken away directly, or indirectly, (the like whereof is said, hath been attempted against him) then is all at large, and the Queen of Scots most like to be restored to her Estate, the Factions being so great in Scotland, as they are; so as the Case is very tickle and dangerous to hang upon so small a Thread, as the Life of one Man, by whom it appeareth the whole at this present is contained.

And touching the Hostages, though that Assurance might be good to preserve her from Violence in Scotland, yet it may be doubted how the same will be sufficient to keep her from escaping or governing again, seeing, for her part, she will make little Conscience of the Hostages if she may prevail; and the punishing of the Hostages, will be a small satisfaction to the Queen's Majesty for the Troubles that may ensue. And for the doubt of her escape, or of Rebellion within this Realm, it may be said, That if she should not be well guarded, but should be left open to practise, then her Escape, and the other Perils, might be doubted of; but if the Queen's Majesty hold a stricter hand over her, and put her under the Care of a fast and circumspect Man, all practice shall be cut from her, and the Queen's Majesty free from that Peril. And more safe it is for the Queen to keep the Bridle in her own Hand, to restrain the Scottish Queen, than in returning her home, to commit that trust to others, which by Death, composition, or abusing of one Person, may be disappointed.

And if she should, by any means, recover her Estate, the doubt of Rebellion there, is not taken away, but rather to be feared, if she have ability to her Will. And if she find strength, by her own or Forreign Friends, she is not far off to give Aid, upon a main Land, to such as will stir for her; which, so long as she is here, they will forbear, lest it might bring most Peril to her self, being in the Queen's Hands. The like respect, no Doubt will move Forreign Princes to become Requesters, and no Threatners, for her delivery.

And where it is said, That the Queen's Majesty cannot be quiet so long as she is here, but it may breed danger to

her Majesty's Health. That is a Matter greatly to be weighed, for it were better to adventure all, than her Majesty should inwardly conceive any thing to the danger of her Health. But as that is only known to such as have more inward Acquaintance with her Majesty's disposition, than is fit for some other to have. So again, it is to be thought, that her Majesty being wise, if the Perils like to follow, in returning her Home, were laid before her; and if she find them greater than the other, she will be induced easily to change her Opinion, and thereby may follow to her Majesty's great satisfaction and quietness.

Cautions if she be retained.

To remove her somewhat nearer the Court, at the least within one day's Journey of London, whereby it shall be the more easie to understand of her Doings.

To deliver her in custody to such as be thought most sound in Religion, and most void of practice.

To diminish her number, being now about forty Persons, to the one half, to make thereby the Queen's Charges the less, and to give her the fewer means of Intelligence.

To cut from her all Access, Letters and Messages, other than such as he that shall have the Charge shall think fit.

To signify to all Princes, the occasion of this streight Guard upon her, to be her late practice with the Duke of Norfolk, which hath given the Queen cause to doubt: further assuring them, that she shall be used honourably, but kept safely from troubling the Queen's Majesty, or this State.

That she be retained here, until the Estate of Scotland be more setled, and the Estate of other Countries now in garboil, be quieted, the Issue whereof is like to be seen in a Year or two.

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*NUMBER XII.

A Letter written by the Earl of Leicester, to the Earl of Sussex, concerning the Queen of Scots; taken from the first Draught of it, written with his own hand.

Ex MSS. Nob. D. Evelyn.

My good Lord, I received your Letter in the answer of mine; and though I have not written sooner again to your Lordship, both according to your desire, and the necessity of our Cases at this time; yet I doubt not but you are fully advertised of her Majesty's Pleasure otherwise. For my own part, I am glad your Lordship hath prospered so well in your Journey, and have Answered, in all Points, the good Opinion conceived of you.

And touching her Majesty's further Resolution, for these Causes, my Lord, I assure you, I know not well what to write. First, I see her Majesty willing and desirous, as Reason is, to work her own Security, and the quietness of her State, during her time, which I trust in God shall be far longer than we shall live to see end of. And herein, my Lord, there be sundry Minds, and among our selves, I must confess to your Lordship, we are not fully agreed which way is best to take. And to your Lordship, I know I may be bold, beside the Friendship I owe you, the Place you hold presently, doth require all the understanding that may be, to the furtherance of her Majesty's good Estate; wherefore I shall be the bolder even to let you know as much as I do, and how we rest among us.

Your Lordship doth consider, for the State of Scotland, her Majesty hath those two Persons, being divided, to deal with, the Queen of Scotland, lately by her Subjects deprived, and the young King her Son Crown'd and set up in her Place. Her Majesty, of these two, is to chuse, and of necessity must chuse which of them she will allow and accept, as the Person sufficient to hold the principal Place. And here groweth the Question in our Council to her Majesty, Which of these two are most fit for her to maintain and join in Amity with? To be plain with your Lordship, The most in number do altogether conceive her Majesty's best and surest way is, to maintain and continue the young

King in this his Estate, and thereby to make her whole Party in Scotland, which by the setling of him, with the cause of Religion, is thought most easiest, most safest, and most probable for the perpetual quieting and benefit to her own Estate, and great assurance made of such a Party, and so small Charges thereby, as her Majesty may make account to have the like Authority, and assured Amity in Scotland, as heretofore she had in the time of the late Regent.

The Reasons against the other, are these shortly.

The Title that the Queen claimeth to this Crown: The overthrow of Religion in that Country: The impossibility of any assurance for the observing of any Pact or Agreement made between our Soveraign and her. These be Causes your Lordship sees sufficient to dissuade all Men from the contrary Opinion. And yet, my Lord, it cannot be denied, upon indifferent looking into the Matter on both sides, but the clearest is full enough of Difficulties. And then, my Lord, is the Matter disputable; and yet I think verily, not for Argument-sake, but even for Duty and Conscience-sake, to find out Truth, and safest means for our Soveraign's best doing. And thus we differ. The first you have heard touching the young King.

On the other side, this it is thought, and of these I must confess my self to your Lordship to be one: And God is my Judg, whether it be for any other respect in this World, but that I suppose, and verily believe it may prove best for her Majesty's own quietness during her time.

And here I must before open to your Lordship indeed her Majesty's true State she presently stands in; which, though it may be granted the former Advice the better way, yet how hardly it layeth in her Power to go thorow withal, you shall easily judg. For it must be confessed, That by the taking into her protection the King and the Faction, she must enter into a War for it: And as the least War being admitted, cannot be maintained without great Charge: so such a War may grow, France or Spain setting in foot, as may cause it to be an intollerable War. Then being a War, it must be Treasure that must maintain it. That she hath Treasure to continue any time in War, surely, my

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Lord, I cannot see it: And as your Lordship doth see the present Relief for Mony we trust upon, which either failing us, or it rising no more than I see it like to be, not able long to last; Where is there further hope of help hereafter? For my own part I see none. If it be so, then, my Lord, that her Majesty's present estate is such as I tell you, which I am sure is true; How shall this Counsel stand with security, by taking a Party to enter into a War, when we are no way able to maintain it; for if we enter into it once, and be driven, either for Lack, or any other way, to shrink, what is like to follow of the Matter, your Lordship can well consider; the best is, we must be sorry for that we have done, and per-chance seek to make a-mends, where we neither would nor should. This is touching the present State we stand in. Besides we are to remember what already we have done; how many ways, even now together, the Realm hath been universally burdened.

First, For the keeping of new bands, after the furnishing of Armour; and therein how continually the Charge sooner hath grown, than Subsidies payed.

And lastly, the marvellous charge in most Countries against the late Rebellion, with this Loan of Mony now on the neck of it. Whether this State doth require further cause of imposition, or no, I refer to your Lordship? And whether entring into a further Charge than her Majesty hath presently wherewithal to bear, it will force such a Matter or no, I refer to wiser to judg.

And now, my Lord, I will shew you such Reasons as move me to think as I do. In Worldly Causes, Men must be governed by Worldly Policies; and yet so to frame them, as God, the Author of all, be chiefly regarded. From him we have received Laws, under which all Mens Policies and Devices ought to be Subject; and through his Ordinance, the Princes on the Earth have Authority to give Laws; by which also, all Princes have the Obedience of the People. And though in some Points, I shall deal like a Worldly Man for my Prince, yet I hope I shall not forget that I am a Christian, nor my Duty to God.

Our Question is this; Whether it be meeter for our Soveraign to maintain the young King of Scotland, and his Authority; or upon Composition, restore the Queen of

Scots into her Kingdom again? To restore her simply, we are not of Opinion, for so I must confess a great over-sight, and doubt no better Success, than those that do Object most Perils thereby to ensue. But if there be any Assurances in this World to be given, or any Provision by Worldly Policy to be had, then, my Lord, I do not see but Ways and Means may be used with the Queen of Scots, whereby her Majesty may be at quiet, and yet delivered of her present great Charge. It is granted and feared of all sides, that the cause of any trouble or danger to her Majesty, is the Title the Queen of Scotland pretends to the Crown of this Realm. The Danger we fear should happen by her, is not for that she is Queen of Scotland, but that other the great Princes of Christendom do favour her so much, as in respect of her Religion, they will in all Causes assist her; and specially, by the colour of her Title, seem justly to aid and relieve her, and the more lawfully take her and her Causes into their Protection. Then is the Title granted to be the chief Cause of danger to our Soveraign. If it be so, Whether doth the setting up the Son in the Mothers Place, from whence his Title must be claimed, take away her Title in the Opinion of those Princes, or no, notwithstanding she remain Prisoner? It appeareth plainly, No; for there is continual Labour and means made, from the greatest Princes, our Neighbours, to the Queen's Majesty, for restoring the Queen of Scotland to her Estate and Government, otherwise they protest open Relief and Aid for her. Then though her Majesty do maintain the young King in his present Estate, yet it appears that other Princes will do the contrary: And having any advantage, how far they will proceed, Men may suspect. And so we must conceive, that as long as this Difference shall continue, by the maintaining of these two, so long shall the same Cause remain, to the trouble and danger of the Queen's Majesty. And now to avoid this whilst she lives, What better Mean is there to take this Cause away, but by her own consent, to renounce and release all such Interest or Title as she claimeth, either presently or hereafter, during the Life of her Majesty, and the Heirs of her Body. Albeit, here may two Questions be moved.

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First, Whether the Scots Queen will renounce her Title, or no?

Secondly, If she will do so, What Assurance may she give for the performance thereof?

To the first, It is most certain she hath, and presently doth offer, wholly and frankly, to release and renounce all manner of Claims and Titles, whatsoever they be, to the Crown of this Realm, during her Majesty's Life, and the Heirs of her Body.

And for the second; She doth likewise offer all manner of Security and Assurances that her Majesty can devise, and is in that Queen's possible Power to do, she excepteth none.

Then must we consider what may be Assurances, for here is the difficulty. For that Objections be that Princes never hold Promises longer than for their own Commodity; and what Security soever they put in, they may break if they will. All this may be granted; but yet that we must grant also, that Princes do daily Treat and deal one with another; and of necessity are forced to trust to such Bonds and Assurances as they contract by. And as there is no such Surety to be had in Worldly Matters, but all are subject to many Casualties; yet we see such Devices made, even among Princes, as doth tie them to perform that, which if they might conveniently chuse, they would not. And in this Matter of the Queen of Scotland, since she doth offer both to leave the cause of the difference that is between the Queen's Majesty and her; and also to give all Surety that may be by our selves devised to observe the same; I do not see but such means may be devised to tie her so strongly, as though she would break, yet I cannot find what advantage she shall get by it. For besides, that I would have her own simple Renunciation to be made by the most substantial Instrument that could be devised. The assent of some others should confirm the same also. Her own Parliaments at home should do the like with the full Authority of the whole Estates. They should deliver her Son, and such other principal Noblemen of her Realm for Hostages, as the Queen's Majesty should name. She should also put into her Majesty's Hands, some one piece or two of her Realm, and for such a time as should be thought

meet by her Majesty, except Edinburgh. The Queen's Majesty might also, by ratifying this by a Parliament here, make a Forfeiture, if the Queen of Scotland should any way, directly or indirectly, go about to infringe this Agreement of all such Titles and Claims that did remain in the Queen of Scotland, after her Majesty and her Issue, never to be capable of any Authority or Soveraignty within this Realm. These I would think to be sufficient Bonds to bind any Prince, specially no mightier than she is. And this much more would I have, that even as she shall be thus bound, for the relief of her Title to the Queen's Majesty and her Issue; So shall she suffer the Religion received and established in Scotland already, to be confirmed, and not altered. In like sort, the Amity between these two Realms, to be such, and so frankly united, as no other League with any Forreign Prince, should stand in force to break it. For I think verily, as the first is chiefest touching her Majesty's own Person, so do I judg the latter, I mean, the confirmation of the Religion already there received, to be one of the assuredst and likeliest means to hold her Majesty a strong and continual Party in Scotland. The trial hereof hath been already sufficient, when her Majesty had none other Interest at all, but only the maintenance of the True Religion, the same Cause remaining still the same affection in the same Persons that do profess it, I trust, and it is like, will not change. And though the Scots Queen should now be setled in her Kingdom again, yet is she not like to be greater or better esteemed now than heretofore, when both her Authority was greater, and her good will ready to alter this Religion, but could not bring it to pass. No more is it like these further Provisions being taken, she shall do it now. And the last Cause also is not without great hope of some good Success; for as the oppression of Strangers heretofore had utterly wearied them of that Yoke, so hath this peaceable time, between them and us, made them know the Liberty of their own, and the Commodity of us their Neighbours. BOOK III.

This, my Lord, doth lead me to lean to this Opinion, finding thereby rather both more surety, and more quietness for my Soveraign's present time, having, by the contrary, many occasions of trouble cut off, and the intolerable

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Charge eschewed, which I cannot find by any possible means, her Majesty able to sustain for any long time.

Thus hastily I am driven to end my long, cumbersome Letter to your Lordship, though very desirous to impart my mind herein to your Lordship.

NUMBER XIII.

The Bull of Pope Pius the Fifth, Deposing Queen Elizabeth; absolving her Subjects from the Oaths of Allegiance, and Anathematising such as continued in their Obedience.

Pius Episcopus Servus Servorum Dei ad futuram rei memoriam.

Regnans in Excelsis, cui data est omnis in Cœlo, et in Terra Potestas, unam Sanctam, Catholicam, et Apostolicam Ecclesiam, extra quam nulla est Salus, uni soli in Terris, videlicet Apostolorum Principi Petro, Petriq; Successori Romano Pontifici in potestatis plenitudine tradidit gubernandam. Hunc unum super omnes gentes, et omnia Regna Principem constituit, qui evellat, destruat, disperdat, plantet et edificet: ut fidelem populum mutuæ charitatis nexu constrictum, in unitate Spiritus contineat, salvumq; et incolumem suo exhibeat Salvatori. Quo quidem in munere obeundo nos ad prædictæ Ecclesiæ gubernacula Dei benignitate vocati, nullum laborem intermittimus, omni opere contendentes, ut ipsa Unitas et Catholica Religio (quam illius autor ad probandum suorum fidem, et correctionem nostram, tantis procellis conflictare permisit) integra conservetur.

Potestas Petri.

Sed impiorum numerus tantum potentia invaluit, ut nullus jam in Orbe locus sit relictus, quem illi pessimis doctrinis corrumpere non tentarint, adnitente inter cæteros flagitiorum Serva Elizabetha prætensa Angliæ Regina, ad quam, veluti ad asylum, omnium infestissimi profugium invenerunt. Hæc eadem Regno occupato, Supremi Ecclesiæ capitis locum in omni Anglia, ejusq; præcipuam autori-

Elizabethæ Flagitia

tatem atq; Jurisdictionem monstrose sibi usurpans, Regnum ipsum jam tum ad fidem Catholicam et bonam frugem reductum, rursus in miserum exitium revocavit. Usu namq; veræ Religionis, quam ab illius desertore Henrico Octavo olim eversam, claræ memoriæ Maria Regina legitima, hujus sedis præsidio reparaverat, potenti manu inhibito, Secutisq; et amplexis Hæreticorum erroribus, Regium Consilium ex Anglica Nobilitate confectum diremit, illudq; obscuris hominibus Hæreticis complevit; Catholicæ Fidei cultores oppressit, improbos Concionatores, atq; impietatum administros reposuit; Missæ Sacrificium, Preces, Jejunia, ciborum delectum, Cœlibatum, Ritusq; Catholicos abolevit: libros manifestam Hæresim continentes, toto Regno proponi, impia mysteria, et instituta ad Calvini præscriptum a se suscepta, et observata, etiam a subditis servari mandavit: Episcopos, Ecclesiarum Rectores, et alios Sacerdotes Catholicos, suis Ecclesiis et Beneficiis ejicere, ac de illis, et aliis rebus Ecclesiasticis, in Hæreticos homines disponere, deque Ecclesiæ causis decernere ausa, Prelatis, Clero et Populo, ne Romanam Ecclesiam agnoscerent, neve ejus præceptis Sanctionibusque Canonicis obtemperarent, interdixit; plerosque in nefarias leges suas venire, et Romani Pontificis autoritatem, atque obedientiam abjurare, seque solam in Temporalibus et Spiritualibus Dominam agnoscere, jurejurando cœgit: pœnas et supplicia eis, qui dicto non essent audientes, imposuit, easdemq; ab iis, qui in unitate fidei et predicta obedientia perseveraruut, exegit: Catholicos Antistites et Ecclesiarum Rectores in vincula conjecit; ubi multi diuturno languore et tristitia confecti, extremum Vitæ diem misere finierunt.

Necessitas Pontificem ad judicium impellens.

Quæ omnia cum apud omnes Nationes perspicua et notiora sint, et gravissimo quamplurimorum testimonio ita comprobata, ut nullus omnino locus excusationis, defensionis, aut tergiversationis relinquatur: Nos multiplicatis aliis atque aliis super alias impietatibus et facinoribus, et præterea fidelium persecutione, religionisque afflictione, impulsu et opera dictæ Elizabethæ, quotidie magis ingravescente; quoniam illius animum ita obfirmatum atque induratum intelligimus, ut non modo pias Catholicorum Principum, de sanitate et conversatione preces, monitionesque

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contempserit, sed ne hujus quidem sedis ad ipsam hac de Causa Nuncios in Angliam trajicere permiserit; ad arma justitiæ contra eam de necessitate conversi, dolorem lenire non possumus, quod adducamur in illam animadvertere, cujus majores de Rep. Christiana tantopere meruere.

Illius itaque autoritate suffulti, qui nos in hoc supremo Justitiæ Throno, licet tanto oneri impares, voluit collocare, de Apostolicæ potestatis plenitudine, declaramus prædictam Elizabetham Hæreticam, et Hæreticorum fautricem, eique adherentes in predictis, anathematis sententiam incurrisse, esseque a Christi Corporis unitate præcisos: Quin etiam ipsam prætenso Regni prædicti jure, necnon omni et quorumque Dominio, dignitate, privilegioque privatam: Et item proceres, subditos et populos dicti Regni, ac cæteros omnes, qui illi quomodocunque juraverunt a Juramento hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos, prout nos illos præsentium authoritate absolvimus, et privamus eandem Elizabetham prætenso jure Regni, aliisque omnibus supradictis. Præcipimusque et interdicimus Universis et singulis Proceribus, Subditis, Populis et aliis prædictis; ne illi, ejusve monitis, mandatis, et legibus audeant obedire: Qui secus egerint, eos simili Anathematis sententia innodamus. Quia vero difficile nimis esset presentes quocunque illis opus erit perferre; Volumus ut earum exempla, Notarii Publici manu, et Prelati Ecclesiastici, ejusve Curiæ Sigillo obsignata, eandem illam prorsus fidem in judicio et extra illud ubique gentium faciant, quam ipsæ presentes facerent, si essent exhibitæ, vel ostensæ.

Sententiæ Declaratio.

Datum Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ Millesimo quingentesimo Sexagesimo Nono. Quinta Kalend. Martii, Pontificatus nostri Anno Quinto.

Cæ. Glorierius.

H. Humyn.

AN

APPENDIX

CONCERNING SOME OF

THE ERRORS AND FALSEHOODS

IN

SANDERS'S BOOK

OF

THE ENGLISH SCHISM.

AN

APPENDIX.

It has been observed of thieves, that by a long practice in that ill course of life, they grow so in love with it, that when there is no advantage to be made by stealing, yet they must keep their hand in use, and continue their address and dexterity in it: so also liars, by a frequent custom, grow to such a habit, that in the commonest things, they cannot speak truth, even though it might conduce to their ends more than their lies do. Sanders had so given himself up to vent reproaches and lies, that he often does it for nothing, without any end, but to carry on a trade, that had been so long driven by him, that he knew not how to lay it down. He wrote our history, merely upon the reports that were brought him, without any care or information about the most public and most indifferent things: but not content to set down those tattles, he shews his wit in refining about them, and makes up such politics and schemes of government, as might suit with these reports, and agree with his own malice. His work is all of a piece, and as it was made out in the former volume, how ignorantly and disingeniously he writ concerning King Henry the Eighth's Reign, so I shall add a further discovery of the remaining parts of his book, which will sufficiently convince, even the most partial readers of the impudence of that Author; who seems to have had no other design in writing, but to impose on the credulity and weakness of those, who he knew were inclined to believe every thing that might cast blemishes on a work, against which they were so strongly prejudiced, as the Reformation of this Church: since a field which they so often reaped, and with whose spoils their court was so enriched, was no more at their devo-

tion. So they are ever since concerned in interest to use all the ways they can think on, to disgrace a change that was so fatal to them. But as the Reformation of this Church has hitherto stood, notwithstanding all their designs against it, so it is to be hoped, that the history of it will be hereafter better understood, notwithstanding all the libels and calumnies by which they have endeavoured to represent it, in such black and odious colours to the world.

Page 176. Saunders says, "King Edward was in the 9th year of his age when he came to the Crown."

This is of no great consequence, but it shews how little this Author considered what he writ, when in so public a thing as the King's age, he misreckons a year, for he was born the 12th of October 1537; so in January 1547, he was in the 10th year of his age.

Ibid. 2. He says, "King Edward was not only declared King of England, and Ireland, but made Supreme Head of the Church; and upon that runs out, to shew how uncapable a child was of that power."

This is set down in such terms, as if there had been some special act made for his being Supreme Head of the Church, distinct from his being proclaimed King, whereas there was no such thing; for the Supremacy being annexed to the Crown, the one went with the other; and it being but a civil power, might be as well exercised by the King's governors, before he came to be of age, as the other rights of the Crown were.

P. 177. 3. He says, "The Earl of Hartford was made by himself Duke of Somerset."

This was done by order of the whole Council, in pursuance of King Henry's design, proved by those witnesses that were beyond exception: and that King having by his will charged his executors to fulfil those things which he intended to do, this was found to be one of them.

P. 178. 4. He says, "The Duke of Somerset made himself the only governor of the King, and Protector; none daring to oppose it openly, but Wriothesley, whom King Henry, when he was dying, had made Lord Chancellor."

The Protector was advanced to that dignity, by the unanimous consent of the whole Council; to which the

Lord Chancellor consented, and signed the order about it, the original whereof is yet extant; for though he argued against it before it was done, yet he joined with the rest in doing it: nor was he made Chancellor by King Henry at his death, but two years before.

5. He says, "On the 27th of February, two days before the King was crowned, the Protector persuaded the King to create many new peers; who were all heretics, except Dudley Earl of Warwick." P. 178.

Our Author, by this shew of exactness, would persuade the reader, that he had considered dates, and the smallest particulars, with the care that became an historian: but he little thought that any would come after him, and examine what he said. By this account the King must have been crowned the first of March, but it was done Feb. 20, and the peers were created on the 16th of February, four days before. They were not all heretics, for he forgot that Wriothesley was at the same time made Earl of Southampton, which he afterwards insinuates was done upon another account. But all those creations, were in pursuance of King Henry's designs, and in obedience to his latter will.

6. He says, "They forced Wriothesley to resign his office, and turned both him, and the Earl of Arundel, out of the Council, because they were Catholics." Ibid.

Wriothesley was turned out upon no account of religion, but for putting the Great Seal to a commission, that was against law, (according to the opinion which the Judges declared under their hands) without any warrant from the Council; himself acknowledging the justice of the sentence. The Earl of Arundel was not turned out of the Council; on the contrary, in the patent by which the Protector held his office, that passed after the Chancellor was removed, he is named to be one of the Privy Council.

7. He says, "The Protector would needs force all the clergy to submit in every thing to the King's orders; and sets down the form in which the King writ to Archbishop Cranmer." P. 179.

In this nothing was done, but what was begun by King Henry, and to which all the clergy, even his beloved Bonner not excepted, had formerly submitted. So this was no new thing set up by the Protector, it being only the re-

newing the bishops' patents in the new King's name: and this was no part of the Reformation, for it was done only to awe the Popish bishops, but was soon after laid aside. What he sets down as a letter of King Edward's to Cranmer, is the preamble of the patent he took out. So little did this writer know the things that truly make to the advantage of the cause, which he designed to assert.

P. 180. 8. He says, "The new Protector, among the first things he did, restrained all preaching, and silenced all the bishops and pastors: so that none were licensed to preach, but the Lutherans and Zuinglians."

The first injunctions set out in the King's name, required all bishops to preach at least four times a year, in their dioceses; and to keep learned chaplains who might be able to preach, and should be often much employed in it. And thus matters stood the first year of this reign. In the beginning of the second year, upon complaints made of the rashness of some preachers, a proclamation was put out, that none should preach without a license from the King, or the Archbishops, or the Bishop of the diocese; except incumbents in their own parishes. Afterwards there was, for some little time, a total prohibition of preaching, but that was to last for a short while, till the Book of Common Prayer, which was then a preparing, should be finished. This was equally made on both hands; for the prohibition was universal, without exception: so falsely has our Author stated this matter; which one would think he ignorantly drew from what Queen Mary did, applying it to this reign; for she, upon her coming to the Crown, did prohibit all preaching, excepting only such as were licensed to it by Gardiner, under the Great Seal.

P. 181. 9. He says, "Latimer was turned out of the Bishopric of Worcester, by King Henry, upon suspicion of heresy."

Latimer did freely resign his bishopric, upon the passing of the Act of the Six Articles, with which he could not comply with a good conscience.

P. 182. 10. He says, "The Protector put Cox and Cheek about the King, that they might corrupt his mind with heretical doctrines."

These were put about him three years before, by King

Henry's order; as that young King himself informs us in his Journal.

11. He says, "The Heads of the Colleges were turned out, and the Catholic Doctors were forbid to preach." P. 134.

I do not find one Head of a College in either University was turned out;* for though they generally loved the old superstition, yet they loved their places much better. And indeed the whole clergy did so readily conform themselves to every change that was made, that it was not easy to find colours for turning out Bonner and Gardiner. All preachers had the liberty of their own pulpits, except for a very little while.

12. He says, "They decried the School Divinity, and the works of Lombard, Aquinas, and Scotus, and so threw all learning out of the schools." Ibid.

They could not do that more, than Sir Thomas More, Erasmus, and other Popish writers had done before them; who had expressed their scorn of that way of treating divine matters, so copiously, that it was no wonder it was much despised. Those writers had, by a set of dark and barbarous maxims and terms, so entangled all the articles of faith, and imposed on the world, by an appearance of saying somewhat, when really they said nothing: and pretending to explain religion, they had so exposed it, that their way of divinity was become equally nauseous and ridiculous.

13. He says, "Bucer and Peter Martyr, being brought out of Germany, did corrupt the Universities; and entertained the youth with discourses of predestination, reprobation, and a fatal necessity of things." P. 136.

This was so far from being much taught, that on the contrary, in one of the Articles of Religion, the curious inquiries into those abstruse points, was by public authority forbid. Bucer and Martyr read for most part in the chairs, upon the mass, and the other corruptions of the Popish worship. They also declared St. Austin's doctrine

* Day, Provost of King's, was not turned out (as has been said by Mr. Wharton) for he resigned, though perhaps not altogether voluntarily; but Rowland Swinton, Master of Clare-Hall, was certainly turned out by the King's visitors, as appears from a Journal of the Visitations. MS. C. C. C.; and Gardner was turned out of Trinity-Hall, where his successors, Haddon and Mowse, were styled, masters *de facto*.

about grace, but I do not find they ever meddled with reprobation.

P. 190. 14. After a long invective, which is to pass as a piece of his wit and poetry, he says, "Bucer was inclined to become a Jew, and was descended from Jewish parents; and that the Lord Paget had heard him say, that the Corporal Presence was so clear in the Scripture, that no man could deny it, who believed the Gospel; but for his part, he did not believe all that was said in the New Testament concerning our Saviour."

This is as suitable to our Author's honesty as can be: Bucer was never accused of this by any of his enemies, as long as he lived. No man in that age writ with a greater sense of the kingdom of Christ than he did. And for the story of the Lord Paget, we have nothing for it but the Author's word; and poets must make circumstances, as well as more signal contrivances, to set off their fables. But there was no occasion for Bucer's saying this, since he never declared against the Corporal Presence; but was for taking up that controversy in some general expressions. So it was not suitable to his opinion in that matter, for him to talk so loosely of the Scriptures. And is it credible that a story of this nature, should not have been published in Queen Mary's time, and been made use of, when he was condemned for an heretic, and his body raised and burnt. But our Author, perhaps, did not think of that.

P. 191. 15. He says, "Peter Martyr was a while in suspense concerning the Eucharist, and stayed till he should see what the parliament should appoint in that matter."

P. Martyr argued and read in the chair against the Corporal Presence, four years before the parliament meddled with it: for the second Common Prayer Book, which contained the first public declaration that the parliament made in this matter, was enacted in the fifth year of King Edward; and Peter Martyr, from his first coming to England, had appeared against it.

P. 193. 16. He said, "The first parliament under King Edward, appointed a new form to be used in ordaining priests and bishops; who till that time had been ordained according to the old rites, save only, that they did not swear obedience to the Pope."

This is a further evidence of our Author's care in searching the printed statutes; since what was done in the fifth year of this reign, he represents as done in the first. His design in this was clear; he had a mind to possess all his own party with an opinion, that the orders given in this Church were of no force, and therefore he thought it a decent piece of his poem, to set down this change as done so early: since if he had mentioned it in its proper place, he knew not how to deny the validity of the orders that were given the first four years of this reign, which continued to be conferred according to the old forms.

17. He says, "The parliament did also at the same time, confirm a new Book of Common Prayer, and of the Administration of the Sacraments." P. 193.

This is of a piece with the former; for the act confirming the Common Prayer Book, which is also among the printed statutes, passed not in this session of parliament, but in a second session, a year after this. These are indications sufficient to shew what an historian Sanders was, that did not so much as read the public acts of the time concerning which he writ.

18. He says, "They ordered all images to be removed, and sent some lewd men over England for that effect; who either brake or burnt the images of our Saviour, the Blessed Virgin, and the Saints; therein declaring against whom they made war; and they ordered the King's arms, three leopards, and three lilies, with the supporters, a dog and a serpent, to be set in the place where the cross of Christ stood: thereby owning that they were no longer to worship Jesus Christ, whose images they broke, but the King, whose arms they set up in the room of those images." Ibid.

In this period there is an equal mixture of falsehood and malice. 1. The parliament did not order the removal of images; it was done by the King's visitors, before the parliament sat. 2. The total removal of images was not done the first year, only those images that were abused to superstition, were taken down, and a year after the total removal followed. 3. They took care that this should be done regularly, not by the visitors, who only carried the King's injunctions about it, but by the curates themselves. 4. They did not order the King's arms to be put in the

place where the cross had stood. It grew indeed to be a custom to set them up in all churches, thereby expressing, that they acknowledged the King's authority reached even to their churches; but there was no order made about it. 5. I leave him to the correction of the heralds, for saying, the King's arms are three leopards, when every body knows they are three lions, and a lion, not a dog, is one supporter, and the other is a dragon, not a serpent. 6. By their setting up the King's arms, and not his picture, it is plain they had no thought of worshipping their King, but did only acknowledge his authority. 7. It was no less clear, that they had no design against the worship due to Jesus Christ, nor that inferior respect due to the blessed Virgin and saints; but intended only to wean the people from that, which at best was but pageantry: but as it was practised, was manifest idolatry. And the painting on the walls of the churches the Ten Commandments, the Creed, the Lord's Prayer, with many other passages of Scripture that were of most general use, shewed, they intended only to cleanse their churches from those mixtures of heathenism, that had been brought into the Christian religion.

P. 193. 19. He says, "They took away the sacrifice of the body and blood of Christ, that they might thereby give some colour to the converting of the sacred vessels to the King's use."

They took away no part of the institution of Christ, for they set it down in the act passed about it, and recited all the words of the first institution of the Sacrament; they only condemned private masses, as contrary to Christ's institution. They did not convert the holy vessels to the King's use, nor were they taken out of the churches till five years after this; that the necessities of the government, either real or pretended, were alleged to excuse the taking away the superfluous plate that was in churches: but this was not done by act of parliament, but by commissioners empowered by the King, who were ordered to leave in every church, such vessels as were necessary for the administration of the Sacraments.

Ibid. 20. He says, "The parliament ordered the prayers to be in the vulgar tongue; and upon that he infers, that the

Irish, the Welch, and the Cornish men, were now in a much worse condition than before; since they understood no English, so that the worship was to them in a tongue more unknown than it had formerly been."

The parliament made no such order at this time: the Book of Common Prayer was set out first by the King's authority, and ratified by the subsequent session of parliament. There was also a design, which though it was then accomplished, yet it was done afterwards, of translating the Liturgy into these tongues: but still the English was much more understood by all sorts of men among them, than the Latin had been.

21. He says, "The office of the Communion, appointed by this parliament, differed very little from the mass, save that it was in English." P. 194.

The error of the parliament's appointing the new offices, runs through all he says on this subject. But in the new office of the Communion, the idolatry of worshipping, carrying about, or exposing the Sacrament, was laid aside. The trade of particular masses for private occasions, the prayers to the saints, the denying the people the chalice, with a great many of the rites and gesticulations formerly used, were all laid aside; so that there were great changes made. Every thing was not done at once, but they began with the abuses that did most require a reformation, and went on afterwards to the changing of lesser things.

22. He says, "Sir Ralph Sadler took the wife of one Matthew Barrow; so upon pretence of his being dead, his wife married Sadler: but her first husband coming home, he sought to have his wife again. It was brought into the parliament in King Henry's time, and now it was enacted, that she should be Sadler's wife; he being the richer and greater man. So against the laws of the Gospel, a wife while her husband was yet alive, was adjudged to a second husband." Ibid.

This is, as far as I can learn, a forgery from the beginning to the end: and it seems Sadler, that was a Privy Counsellor in Queen Elizabeth's time, did somewhat that so provoked Sanders, that he resolved to be revenged of him and his family, by casting such an aspersion on him. I find no footsteps of any such story; sure I am, there is

nothing concerning it in the records of this parliament. And for the business of the dissolution of marriages for adultery, absence, or any other cause, there was so great, and so strict an inquiry made into it, after the parliament was ended, in the case of the Marquis of Northampton, that it is clear it was the first of that sort that was examined; and might perhaps, after it was confirmed in parliament, in the 5th year of this reign, have been made a precedent for other cases; but this of Sadler, in the first parliament, is a contrivance of our Author's. It is not improbable, that when afterwards it was judged, that the marriage-bond was dissolved by adultery, they might likewise declare it dissolved, upon voluntary and long absence, since St. Paul had said, that "a brother or a sister were not under bondage in such cases."

P. 196. 23. He says, "Gardiner, Bonner, Tonstal, Heath, and Day, were much grieved at the changes that were made: yet they complied in many things, till being required to deliver some blasphemous doctrines in their sermons, they refusing to give obedience in that, were deprived; but were afterwards condemned to perpetual imprisonment under Queen Elizabeth; all which were the effects of God's displeasure on them, for complying with King Henry in his schism."

I shall grow tedious, if I insist on all the falsities that do occur in this period. First, only Gardiner and Bonner were questioned and deprived for their sermons: Tonstal was deprived for misprision of treason; Heath and Day were judged by lay-delegates; so it is like, their offences were also against the state. 2. There was nothing enjoined Bonner or Gardiner to preach, upon which they were censured, but that the King's authority was the same when he was under age, that it was afterwards; which is a point that belongs only to the laws and constitution of this government: and so there was just reason to impute their silence in that particular, when they were commanded to touch upon it in their sermons, to an ill design against the state. 3. Three of these bishops did concur in all the changes that were made the first four years of this King's reign, and both preached and wrote for them; and even Bonner and Gardiner did not only give obedience to every law or injunction that came out, but recommended them much

in their sermons. 4. These did not suffer perpetual imprisonment under Queen Elizabeth; Gardiner and Day died before she reigned, and so were not imprisoned by her. Heath was never put in prison by her, but lived at his own country house; and Tonstal lived at Lambeth in as much ease, and was treated with as much respect, as if it had been his own house: so that Bonner was the only man that was kept in prison: but that was believed to be done in kindness to him, to preserve him from the affronts which otherwise he might have met with, from the friends of those he had butchered.

24. He says, "The Lady Mary never departed from her mother's faith and constancy." P. 197.

It appears, by many of her letters, that she complied with every thing that had been done by her father; so it seems she was dispensed with from Rome, to dissemble in his time: for otherwise her constancy had very likely been fatal to her, but she presumed on the mildness of her brother's government, to be more refractory afterwards.

25. He says, "The King was sorry, when he understood how hardly his sister had been used by the Council. P. 198

It was so far otherwise, that when the Council being much pressed by the Emperor to connive at her having mass, were resolved to give way to it, the King himself was so averse to it, thinking it a sin in him to consent to the practice of idolatry, that the Council employed the bishops to work on him, and they could hardly induce him to tolerate it.

26. He says, "The visitors carried with them over England, Bibles of a most corrupt translation, which they ordered to be set up in all the churches of England." P. 200.

In King Henry's time, it had been ordered, that there should be a Bible in every church; so this was not done by the visitors in this reign, as may appear by the injunctions that were given them, which have been often printed.

27. He says, "The visitors did every where inquire, whether all the images were broken down; and if the altars were taken away, and communion tables were put in their rooms; and if all the old offices were destroyed." Ibid.

Here he confounds in one period, what was done in several years. In the first year, the images that had been abused by pilgrimages, were ordered to be removed. In

the second year, all images were taken down without exception, in the the third year, the old books of the former offices were ordered to be destroyed. And in the fourth year, the altars were turned to communion tables; so ignorantly did this Author write of our affairs.

P. 201. 28. He says, "The visitors did every where encourage the priests to marry, and looked on such as did not marry, as inclined to Popery."

The marriage of the clergy was not so much as permitted till near the beginning of the third year of this reign; and then it was declared, that an unmarried state was more honourable and decent; so that it was recommended, and the other was only tolerated; and so far were they from suspecting men to be firm to the Reformation that were married, that Ridley and Latimer, the most esteemed next to Cranmer, were never married: nor was any ever vexed for his not being married, as he falsely insinuates.

P. 202. 28. He says, "The Protector bore great hatred to Gardiner and Tonstal, both because they opposed the heretics, and because they had been made equals to him, if not preferred before him by King Henry's will, in the government during the King's being under age."

This is another of our Author's figures. Gardiner was not mentioned in King Henry's will, neither as an executor, nor so much as a counsellor; and by it none were preferred to another, all being made equal. And for Tonstal, he continued still in a firm friendship with the Protector, and was so well satisfied with the first changes that were made, that he was complained of as well as Cranmer, by Gardiner, in the letters which he writ to the Protector.

Ibid. 29. He says, "The Protector made a speech about religion before the King; and thereafter he put, first Gardiner, then Tonstal, and at another time, the Bishops of London, Chichester, and Worcester, in prison."

Gardiner and Bonner were indeed imprisoned some time, during the Protector's government; the latter was also deprived while he was Protector. But Tonstal was not put in prison till two years after, and it was at the time of the Duke of Somerset's total fall, and by the same person's means that wrought his ruin: from which it appears, he was always a firm friend to the Duke of Somerset. The

Bishops of Worcester and Chichester were also brought in trouble, long after the government was taken out of the Protector's hands.

30. He says, "They were all deposed from their degree." P. 202.

They were not deposed from their degree, but deprived of their bishoprics; for they having accepted commissions, by which they held their sees only during the King's pleasure, they might well be deprived by a sentence of the delegates. But had they been to be deposed, and thrust from their order, it must have been done by a synod of bishops. They were deprived, as many bishops were under the Christian Emperors, by selected synods that sat in the court, and judged of all complaints that were brought before the Emperors.

31. "He reckons up the judgments of God upon the heretics; and says, the Protector made kill his brother, and Dudley took him away." P. 204.

This is a way of writing familiar enough to our Author, to represent things in such a manner as might fill the reader with horror; as if these persons had been secretly murdered, whereas the one was condemned in parliament, the other by a judgment of his peers.

32. He says, "King Edward died not without suspicion of being poisoned by Dudley and the Duke of Suffolk, who aspired to the Crown." Ibid.

It was never suspected that the Duke of Suffolk had any hand in poisoning the King, nor could I ever see any reason to conclude that he was poisoned: but neither of these Dukes aspired to the Crown; the one resigned any pretension he could ever have, to his daughter; and the other intended only that his fourth son should reign.

34. He says, "The Protector's lady claimed the precedence of the Queen Dowager; and upon the denial of it, conspired the ruin of the Admiral." P. 205.

All this is a contrivance of the enemies of that family; for as it had been absurd for the Duchess of Somerset to have disputed precedence with the Queen Dowager; so in that whole matter it is plain the Admiral began with his brother, and conspired his ruin: and the Protector was often reconciled to him, and forgave him many faults, till it appeared that his ambition was incurable.

P. 205. 34. He says, "There being no ground of any accusation against him, the Duchess of Somerset got Latimer to accuse him of treason in a sermon."

The articles upon which he was condemned, shew what matter there was against him. Latimer did never accuse him of treason, but being a man of great plainness of speech, he reflected on him as ambitious, and not sincere in the profession of religion: and when it was suspected that the Duchess of Somerset had set him on to make these reflections, he did vindicate her in a most solemn manner. Nor is there any reason to think, that how indiscreet soever he might be in preaching in such a sort, that he did it to flatter or to aspire by such means, for he refused to accept of any preferment, though the House of Commons interposed to have him repossessed of the See of Worcester.

Ibid. 35. He says, "At the same time that he was beheaded, the Queen Dowager died."

She died in September 1548, and he was beheaded in March following: and one of the articles against him was, that after her death, he intended to have married the King's sister Elizabeth; and it was suspected, that, to make for that, he had poisoned her.

P. 206. 36. He says, "The men of Devonshire and Cornwall did, with one consent, take up arms for *the faith*."

In one thing he says true, that this rebellion was set on by the priests, and made on the account of religion; but the brutal cruelty of those rebels, shewed it was not for *the faith*, but in compliance to their priests and leaders, that they rose.

P. 209. 37. He says, "The clergy finding that their being married was generally an ingrateful thing, procured an act of parliament, declaring that there was no human law against their marriages; and this was all they were concerned in, for they cared little for the law of God."

This is a genuine piece of our Author's wit. If the parliament meddles in declaring what is the law of God, he accuses them for meddling in things without their sphere: and if they only declare what is the law of the land, he says, they have no regard to the law of God: so he is resolved, do what they will, they shall not escape his censure. But in this he shews his ignorance, as well as his

malice. The lawfulness of the marriage of the clergy was inquired into with such exactness, that scarce any thing can be added since, to what was then written on that argument. It was made out, that there was no law of God against it: it was also proved, that there was no general law made by the primitive Church about it; but that it was a part of the yoke that the Popes laid on the clergy, to engage them more zealously in their concerns. It was at first carried in the convocation, that they might lawfully marry; then an act of parliament passed permitting it; of all which our Author takes no notice. Then three years after, some that were ill affected to them, taking advantage from the words of the statute, as if the permission had only been such a conniving at it, as had been formerly to the stews, a second act passed confirming those marriages, and the issue by them.

38. He says, "The Catholic doctors in the Universities, grew more courageous in the defence of the faith; and so desired a public dispute concerning the Corporal Presence." P. 210.

They were so courageous, that as soon as any change was made, they all complied most obsequiously to it; as will appear both by Oglethorp and Smith's submissions. But while the changes were under consultation, they, seeing it could bring them into no trouble, were very stout; but as soon as they were to lose or suffer any thing for their consciences, then they grew as tractable as could be. In such a zeal, let him glory as much as he will.

39. He says, "Smith did often challenge Peter Martyr to a public dispute at Oxford; but he declined it, till Dr. Cox, a man of a lewd life, was sent to moderate in the dispute; and till Dr. Smith was banished the University." Ibid.

Smith did once challenge Peter Martyr to a dispute, to which he presently consented: upon two conditions; the one was, that a licence should first be obtained of the King and Council, and delegates be appointed by them to make a just report of the dispute; the other was, that it should be managed in the terms of Scripture, and not in the school terms: they were both more proper for matters of divinity, and more easily understood by all people. Upon this, the Council sent down delegates: and then Smith, who intended only to raise a tumult in the schools,

withdrew himself, and fled beyond sea; but was never banished. His calling Dr. Cox a man of a *lewd life*, is one of the flowers he stuck in to adorn the rest. All the writers of that age make honourable mention of him; he was first set about this King by his father, and continued with him in all the turns of affairs, and did so faithfully discharge that high trust, that it appears he must have been a very extraordinary man. This was so well known to the whole nation, that in the beginning of Queen Mary's reign, he met with more than ordinary favour. This, considering the hatred which the Popish party bore him, is a clear evidence of his great worth; and that they were afraid to be severe to a man so universally esteemed.

P. 210. 40. He says, "Cox saw he was so much pressed by the doctors that disputed with him, and the hearers did so hiss him down, that he broke off the dispute, giving Peter Martyr a high commendation for his learning, and exhorting the rest to live peaceably. Peter Martyr afterwards printed the disputation falsely; but by the judgment of the University he was doubly baffled; both that he refused to dispute with Smith, and that he did acquit himself so ill with those doctors that disputed with him."

It is probable the hearers might have been set on to hiss, but the printed disputation will decide this matter, and shew who argued both more nervously, and more ingenuously. We have no reason to believe it was falsely printed, unless we will take it on this Author's word: for I do not find the Popish doctors did, either at this time, or afterwards in Queen Mary's reign, when the presses were all in their hands, publish any thing to the contrary of what Peter Martyr printed; so that he neither refused to dispute with Smith, nor was he baffled by those that undertook it. Smith fled, and the rest were clearly worsted. And for the University, there was no judgment passed by them, unless he means the rudeness and clamours of some that might be set on to it.

P. 211. 41. He says, "The dispute with Bucer at Cambridge, had the same effect."

It had so indeed, the printed relation shews the weakness and disingenuity of the Popish disputants, and that was never contradicted.

42. "He gives account of many other disputes, and of Gardiner's book, under the name of *Marcus Constantius*; which he says was a full confutation of all the books then written for the contrary opinion. He also mentions the sermons and imprisonment of Crispine, Moreman, Cole, Seaton, and Watson." P. 211.

These other disputes could be no more than private conferences; but I can give no account of these, having met with them in none of the writers of that time. As for Gardiner's book, such as will compare it with Cranmer's book, which it pretends to answer, will soon see in it the difference between plain simple reasoning on the one side, and sophistical cavilling on the other. But for the sufferings of that party, there is no great reason to boast of them; for they universally complied with every thing that was commanded: even the Lady Mary's chaplains did it, in the churches where they were beneficed. Nor do I find any one man turned out of his cure for refusing to conform; but it was found, some of these did privately say mass, either in the Lady Mary's chapel, or in private houses; and did secretly act against what they openly professed: and it was no wonder if such dissemblers were more severely handled. But there was no blood shed in the quarrel; so that if the Popish party made such resistance, as our Author pretends they did, it very much commends the gentleness of the government at that time, since they were so mercifully handled. It was far otherwise in Queen Mary's time.

43. "He runs out in a discourse of the sufferings of his party, of their zeal and constancy: and particularly mentions Story, who, he says, suffered martyrdom under Queen Elizabeth. He had said in the parliament, 'Wo to thee, O land, whose King is a child;' and this drew so much hatred on him, that he was forced to fly out of England." P. 212.

What the zeal and constancy of the party was, may be gathered from what has been already said. This Story did say these words in the House of Commons, and was, by order of the House, sent to the Tower: for though it was a text of Scripture that he cited, yet the application carried with it so high a reflection on the government, that it well deserved such a censure: but upon his submission,

the House of Commons sent an address to the Protector, that he and the Council would forgive him, which was done, and he was again admitted to the House: so that he was not forced on this account to fly out of England. And for his martyrdom under Queen Elizabeth, the record of his trial shews the ground of that sentence: he had endeavoured all he could, to set on many in Queen Mary's time to advise the cutting off Queen Elizabeth: his ordinary phrase was, "It was a foolish thing to cut off the branches of heresy, and not to pluck it up by the root." He knowing how faulty he had been, fled over to Flanders in the beginning of her reign: and when the Duke of Alva was governor there, he pressed him much to invade England; and gave him a map of some of the roads and harbours, with a scheme of the way of conquering the nation. He had also consulted with magicians concerning the Queen's life; and used always to curse the Queen when he said grace after meat. These things being known in England, some got him to go aboard a ship in Flanders, on another pretence, and presently set sail for England; where yet the government was so gentle, that two years passed before he was brought to his trial: and then the defence he made, was, that he was not accountable for what he had done in Flanders, it not being in the Queen's dominions; and that he was not her subject, having sworn allegiance to the King of Spain. But this being contrary to his natural allegiance, which he could never shake off, he was found guilty of treason, and was there executed. These are our Author's *martyrs*, and are of a piece with his *faith*.

P. 216. 44. "In the room of the Bishops that were turned out, he says, there were put some apostate and lustful (that is, as he explains it, *married*) monks, Scory, Bird, Holgate, Barlow, Harley, Coverdale, and Ridley; on whom he bestows many such epithets, as may be expected from him."

This is such a piece of history, as one can hardly meet with any thing like it. 1. Bird was made Bishop of Chester by King Henry, and was the first that sat in that see, it being of that King's foundation. 2. Holgate was put in the see of York by King Henry, when it was void by Lee's death. 3. Barlow was also put in Bath and Wells, by the same King, it being likewise void by the death of Knight.

4. Coverdale was put in the see of Exeter, upon Veysey's free resignation, he being then extreme old. 5. Harley was also put in Hereford, upon the former bishop's death. 6. Ridley and Harley were never married, nor Coverdale,* for ought I can find; so exact is our Author in delivering the history of that time.

45. He says, "Poinet, that was made Bishop of Win- P. 216.
chester in Gardiner's room, besides one wife to whom he was married, took a butcher's wife from him; but the butcher sued for his wife, and recovered her out of his hands: and to make this pass the better, he adds a jest of Gardiner's about it, that he had said, Why might not he hope to be restored to his bishopric, as well as the butcher was to his wife?"

The falseness of this story, is clearly evinced by the answer that Dr. Martin set out in the beginning of Queen Mary's reign, to a book that Poinet had writ in the defence of the married clergy. Martin's answer is writ with so much spite, and so many indecent reflections, that though it is not reasonable to believe all he says, yet it is almost a certain argument, that this story concerning Poinet is a forgery; since if it was a thing so public, as our Author makes it, Martin must have heard of it, especially living in Gardiner's house: and it is not to be imagined, that if he did know it, he would have concealed it: so this, and the jest that hangs upon it must pass as one of the flourishes of our Author's pen.

46. He says, "Hooper, that used formerly to rail at the P. 217.
luxury of the Catholic bishops, being made a superintendant himself, for so the Zuinglians called their bishops, enjoyed at once two bishoprics, Worcester and Gloucester."

The Zuinglians had no superintendants, for ought I can find; nor was Hooper ever called *Superintendant*, but *Bishop*. He was made Bishop of Gloucester, which had been before King Henry the Eighth's time, a part of the bishopric of Worcester. And now these sees came to be united; so that Hooper had not two bishoprics, but one that had been

* Coverdale was married: he and Machabeus married two Sisters. Fox, Vol III. p. 182. Holingshed, Vol. II. p. 1309, speaks of Coverdale's wife twice in one page. Eight of the Protestant Bishops in this reign were married. Parkhurst Epigram Juv. p. 56, 165, 6.

for some years divided into two: he only enjoyed the revenue of Gloucester, for Worcester was entirely suppressed.*

P. 219. 47. He says, "On the 9th of July, the money was cried down one fourth part; and forty days after another fourth part: so that the whole nation was thereby robbed of the half of their stock."

This King's counsellors found the coin embased; and they were either to let it continue in that state, to the great prejudice of the state of the nation, or to reduce it to a just standard: so our Author condemns them for correcting what they found amiss. But no wonder, he that quarrels with them so much for reforming of religion, should be likewise offended with them for reforming the coin.

P. 222. 48. He says, "The Duke of Somerset was condemned, because he had come into the Duke of Northumberland's chamber, with intention to have killed him, and was thereupon beheaded."

This was indeed said to be the cause of his death; but it is not mentioned in the record, in which it is only said, that he intended to have seized on the Duke of Northumberland, without adding, that he designed to have killed him.

P. 223. 49. He says, "The two younger sisters of Lady Jane Gray, were married to the eldest sons of the Earls of Pembroke and Huntington."

This error is of no great consequence, but it shews how much our Author was a stranger, even to the most public actions: for the youngest sister to the Lady Jane, was married to one Keys that was groom-porter. The Earl of Huntington's son married the Duke of Northumberland's daughter.

Ibid. 50. He says, "Soon after the marriages, the King began to sicken, and to fall in decay."

The King had been ill four months before these marriages were made: and it is probable, his sickness made them be the more hastened.

Ibid. 51. He says, "Dudley was very desirous to have the Lady Mary in his power, not being much concerned about

* Worcester was not entirely suppressed; for he was entitled Bishop of Worcester, and enjoyed a great part of the revenues of Gloucester and Worcester, and kept great hospitality with them.

the Lady Elizabeth, for she being descended of Ann Boleyn, he did not much consider her."

It was natural for Dudley to desire rather to have the elder sister in his power, than the younger; who could not claim to the Crown, but after the other: but it appeared, by the submission of the whole nation to Queen Elizabeth, though still professing Popery, that she was every whit as much considered, as her sister had been formerly.

52. He says, "Lady Mary having been sent for by Dudley's order, understood, when she was not far from London, that the King was expiring; and that she would be in great danger, if she came to Court; upon which she turned back." P. 224.

Queen Mary had not been sent for by Dudley's order, the Council had writ to her, that the King being ill, desired her company: the news sent her from Court was, that the King was dead; so she was desired to stir no further: and upon that, retired to her house in the country.

53. He says, "Twenty days after that, she heard the King was dead; whereupon she made proclaim herself Queen." Ibid.

The discovery of the former error clears this; for she immediately gathered the people of Suffolk about her, and gave them her royal word, that they should enjoy their religion, as it had been established in King Edward's time: but though they were the first that proclaimed her Queen, and came about her to defend her right, they were among the first that felt the severities of her reign.

54. He says, "Mary Queen of Scots, was married to the Dauphin of France." P. 225.

She was then but a little past ten years old, and was not married to the Dauphin, till five years after this.

55. He says, "Queen Mary, as soon as she came to the Crown, without staying for an act of parliament concerning it, laid aside the profane title of being 'Head of the Church.'" P. 229.

We may expect as true a history of this reign, as we had of the former; when in the first period of it, there is so notorious a falsehood. She held two parliaments before she laid aside that title; for in the writ of summons for both, she was styled "Supreme Head of the Church;" and all the Reformed Bishops were turned out by virtue of commissions which she issued out as "Supreme Head." There was also a visitation made over England by her au-

thority; and none were suffered to preach, but upon licences obtained under her Great Seal; so that she both retained the title and power of "Supreme Head," a year after she came to the Crown.

P. 229. 56. He says, "She discharged the prisoners she found in the Tower, recalled the sentence against Cardinal Pool, and discharged a tax due to her by the subjects."

The Queen did free the prisoners of the Tower at her coming to the Crown, and discharged the tax at her coronation: but for recalling the sentence against Cardinal Pool, that being an act of parliament, she could not recall it; nor was it done, till almost a year and an half after her coming to the Crown.

Ibid. 57. He says, "She took care of the coin, that her subjects might suffer no more by the embasing it; so that they all saw the difference between a Catholic and heretical Prince."

I do not find any care was taken of the coin all her reign;* and the bringing that to a just standard, is universally ascribed to Queen Elizabeth. If there was a public joy upon her coming to the Crown, it did not last long; and there was a far greater when she died. This observation is much more proper to the beginning of Queen Elizabeth's reign, who began and continued to reign with so great and so uninterrupted a felicity, that none but a writer like our Author, would have made such a remark on the beginnings of this reign.

P. 230. 58. He says, "She overcame Wiat's rebellion, rather by her own faith, than by any force she had about her."

This is to make the reader think, she defeated Wiat, as Gideon did the Amalekites; but Wiat brought up not above 3000 Men, and she had thrice that number about her. It was a desperate attempt, and that which was rather the effect of a precipitated design, than of prudent counsel.

Ibid. 59. He says, "She put her sister in the Tower, when it had appeared to the senate (which in his style is the parliament) that she had been engaged in Wiat's conspiracy."

This is said, to cover her barbarous cruelty towards her sister; the matter never came before the parliament, and

* Queen Mary did set forth in August, 1553, a proclamation, for assigning the value of the coin.

there was no ground ever given to justify the suspicion. It is true, Wiat hoping to have saved his life, by so foul a calumny, accused her: but when he saw he must die, he vindicated her openly on the scaffold. It is certain, if they could have found any colours to have excused severe proceedings against her, both the Queen and the clergy who governed her, were much inclined to have made use of them.

60. He says, "The Queen was more ready to pardon crimes against herself, than offences against Christ and religion." P. 231.

The more shame for those who governed her conscience, that made her so implacable to all whom she esteemed heretics; since the Christian religion came not into the world, as the Author of it says of himself, "to destroy men's lives, but to save them:" yet she was not so merciful as he would represent her, witness her severities against her sister, and against Cranmer, even after he had signed the recantation of his former opinions.

61. He says, "Though some of the bishops were guilty of treason, yet she would not have them to be tried by the temporal laws, and referred even Cranmer himself, to the spiritual jurisdiction." Ibid.

Cranmer was tried for treason, by virtue of a commission issued out by the Queen; and all the other Reformed Bishops were turned out by delegates, empowered for that end by the Queen's commissions.

62. He says, "Cranmer was condemned of treason in the parliament." Ibid.

He was found guilty of treason by a jury of commissioners, and thereupon condemned by a commission of Oyer and Terminer; and not by the parliament. It is true, the parliament did afterwards confirm the sentence.

63. He says, "Before he was condemned, he feigned himself a Catholic, and signed his retractation seventeen times with his own hand: but the bishops discovering his hypocrisy, degraded him and delivered him to the secular arm, upon which he was burnt at Oxford." Ibid.

The Popish party have but too great advantages against Cranmer, in this last part of his life; so it was needless for our Author to have mixed so much falsehood with this account: but he must go on in his ordinary method, even

though it is not necessary for any of the ends he had set before himself. Cranmer stood out above two years and a half, in all which time he expressed great constancy of mind, and a readiness to die for that faith, which he had before taught: nor would he fly beyond sea, though he had many opportunities to do it, and had reason enough to apprehend he could not escape at home. Upon his constant adhering to his former doctrines, he was condemned, degraded, and appointed to be burnt; and then the fears of death wrought that effect on him, that he did recant, which he signed thrice: but the Queen being set on revenge, would needs have him burnt after all that: so there was no discovery made of his hypocrisy, nor was there a sentence past upon it; but he, for all his recantation, was led out to be burnt: and then he returned back to his former doctrines, and expressed his repentance for his apostasy, with all the seriousness and horror that was possible.

P. 231. 64. He says, " The laws for burning heretics were again revived, and by them not only Cranmer, but some hundreds of the false teachers were burnt."

A man's inclinations do generally appear in the lies he makes: so it seems our Author wished it had been, as he relates it was; but so far it was from this number, that there was not above a quarter of an hundred of the ministers burnt; (there were some hundreds of others burnt) so ignorant was he of our affairs.

P. 232. 65. He says, " The Queen did at first command all the strangers that were heretics, to leave the kingdom; upon which above 30,000, as was reckoned, went out of England."

The greatest number of the strangers, were the Germans, and of these not above 200 went away, as themselves published it: but our Author was generous and free-hearted, so that he would make the exiles to bear some proportion to the ministers that were burnt; and as he made some hundreds of the one, so 30,000 was but a moderate number to be exiled, 200 would have sounded pitifully in such an heroical work.

Ibid. 66. He says, " It was brought under debate, whether Peter Martyr should be burnt; but because he came into England upon the public faith, he was let go; yet his

wife's body was raised out of the church-yard, and cast into a dunghill; and Bucer and Fagius's bodies were burnt."

It could not be debated whether Peter Martyr should be burnt; for the laws of burning were not made till a year after he went out of England: and the raising his wife's body, and the burning the other bodies, was done almost four years after this; though our Author relates it as done at the same time.

67. He says, "The Queen at first could not repeal the laws then in force for heresy; but she suspended them all, and exhorted her subjects to return to the Catholic rites, upon which the people did universally return to them." P. 238.

The Queen could neither repeal nor suspend the laws then in force; and she did neither. When she was in Suffolk, she promised the religion established by law should not be changed: when she came to London, she declared she would force no consciences; but soon after she added a limitation to this, "till the parliament should order it." After that, all people were encouraged to set up the mass every where, and it did spread into most parts of the kingdom: but this was done both against law, and the Queen's royal word.

68. He says, "All pulpits were opened to Catholic preachers, and the heretics were not suffered to preach." Ibid.

This he relates, as if it had been the effect of the people's zeal; but it flowed from a proclamation of the Queen's, that none should preach unless he obtained a licence under the Great Seal, which was as high an act of supremacy as ever her father did.

69. He says, "She made first of all funeral rites to be performed for her brother, after the form of the Catholics, though he had died in heresy: and intended to have had such rites from her father, but being better instructed, she found it could not be done, for him that had been the chief author of the schism, and of all the evil that followed it." Ibid.

King Edward was buried according to the rites of the English Liturgy; so that the funeral rites were not according to the old forms. It is true, the Queen had in her own chapel such rites for him. As for her father, some of the writers of that time say, it was much pressed, to have his body at least raised and carried out of the consecrated

ground, if not burnt: and in this she is said to have stood upon the dignity of a crowned head, and the decency of a daughter's duty to her father's ashes; so that she would not consent to so barbarous a thing.

P. 233. 70. "He condemns those, who having been defiled with heresy, and thereby under censures, did, notwithstanding that, administer the Sacraments, and do the other offices of priesthood, before they were reconciled to the see of Rome. This, he says, was such a sin, that it may be reckoned one of the causes of that Queen's dying so soon, and he sets down as a caution for the future, that if we should come to be again reconciled to that see, we might not relapse into the like error."

This was indeed Cardinal Pool's advice, that the whole kingdom ought to have been put under an interdict, and that all holy offices were to cease, till they were reconciled to the see of Rome: but the whole clergy, not only many, as he says, being involved in those censures, if they had stayed for officiating till they had been reconciled to the see of Rome, perhaps it had not been done at all.

P. 233. 71. He says, "The Queen, partly by her authority, partly by the concurrence of the parliament, got the ancient way of the service to be again restored, the heretics not daring to oppose it much."

All that was done in the first parliament, was the restoring things to the same state they had been in, when King Henry died; which was indeed the setting up that they called schism by law. It was no wonder those he calls heretics could not oppose it much; when so many of their bishops had been turned out and imprisoned; others were violently thrust out of the House of Lords, and the elections of the members of parliament had been so managed, that in many places force was used, and false returns were made in other places.

P. 234. 72. He says, "Only one that was bolder than the rest, threw a dagger at him who preached the first Catholic sermon at St. Paul's: and another discharged a pistol at another, preaching in the same place."

This, one would think by his relation, was done after the parliament had set up the mass again; whereas it was soon after the Queen came to the Crown, long before the

parliament; and that of the pistol was some months after the parliament. But if he had designed to deliver a true history to the world, he should have added, that upon the tumult that was raised against the preacher, he prayed Mr. Bradford and Mr. Rogers (two afterwards burnt for the reformed religion) to speak to the people, and persuade them to be quiet; upon which they both exhorted the people to behave themselves more peaceably and reverently; and Bradford went into the pulpit, that he might be the better heard; and so near was he to the danger, that the dagger pierced his sleeve: yet these two were had in such esteem, that the tumult was quieted; and they carried the preacher safe home. One of them being to preach in the afternoon, exhorted the people to be peaceable and quiet, and severely condemned the tumult that had been in the morning. But such was the gratitude and justice of the Popish party, that it was pretended, because they had appeased the tumult, that therefore they had also raised it: so they were upon that pretence put in prison, where they lay a year and a half, till the laws for burning were revived, and were then burnt for heresy.

73. He says, "Commendone was sent by order from the Pope into England, who obtained a writing from the Queen, wherein she promised obedience to the see of Rome; upon which Pool was appointed Legate." P. 235.

It is no wonder our Author understood not the affairs of the Reformation aright, when he was so ill informed about the transactions of his own party. Commendone was not sent by the Pope to England. The Legate at Brussels sent him over from thence, without staying for orders from Rome.

74. He says, "William Thomas, clerk of the Council, had conspired to kill the Queen; for which he justly suffered." P. 239.

Of this I find nothing on record; so it must depend on our Author's credit, which is not infallible.

75. He says, "The imposture of Elizabeth Crofts, was set up by the persuasion of many of the heretics: and when it was discovered, she confessed she had been set on to it by others, and by one Drake in particular; but they all fled." Ibid.

In the account that was then published of that imposture, Drake only is accused for it: what he was, does not

appear to me, for I have never found him mentioned but on this occasion; so there was no reason to transfer the private guilt of this conspiracy on a whole party, as our Author does; though upon his credit, one of our writers has also done it.

P. 243. 76. He says, "Those in whose hands the church-lands were, had great apprehensions of their being forced to restore them, because the Queen had restored all the lands that were in her hands, and had again converted the collegiate church of Westminster into an abbey; but to prevent the ill effects that might have followed on this, the Cardinal did, in the Pope's name, absolve them from all censures, for possessing those lands, and that was confirmed by letters sent over from the Pope."

He observes the order of time very exactly, when he sets the Queen's restoring the church-lands, and founding the abbey of Westminster, as the occasions of the fears the laity were in, of being forced to restore the rest of the church-lands; and of the Cardinal's absolving them from all censures, for keeping them still in their hands. The order in which this was done, was thus: in November 1554, in the act of reconciliation with the see of Rome, there was a special proviso made for the church-lands, which the Cardinal confirmed in the Pope's name. In the year after that, the Queen gave up into the Cardinal's hands, all the church-lands that belonged to the Crown; and two years after, she founded the abbey of Westminster; so little influence had these things on the other that were done before. But he was grossly mistaken, when he said the Pope approved all: for he, in plain terms, refused to ratify what the Cardinal had done; and soon after set out a severe bull, cursing and condemning all that held any church-lands.

P. 244. 77. He says, "All the bishops being sensible of their schismatical way of entering into their sees, did desire and obtain a confirmation from the Pope. Kitchin, Bishop of Landaff, only excepted, who afterwards relapsed into heresy under Queen Elizabeth; and says, it is likely the want of this confirmation, made him be more easily overcome."

This our Author wrote, being a thing very probable; and seldom do his authorities for what he asserts, rise

higher. It was also a pretty strain of his wit, to make the omitting of it, fall singly on the only Bishop that conformed under Queen Elizabeth. But it is certain, there was no such thing done at all; for if any had done it, Bonner was as likely as any other; since as none had been more faulty in King Henry's time; so none studied to redeem that with more servile compliances than he did; yet there is nothing of this recorded in his register, which continues entire to this day.

78. He says, "The state of the Universities was restored to what it had been, and Oxford in particular; by Petrus a Soto's means, who was in the opinion of all, much preferred to P. Martyr." P. 246.

He that gathered the Antiquities of Oxford, though no partial writer on this occasion, represents the state of that University very differently; that there were almost no divines in it, and scarce any public lectures. But when Sanders writ his poem, the Spanish councils were so much depended on by him and his party, that it was fit to put that compliment on the nation concerning Petrus a Soto. Whether it was true or false, was a circumstance which he generously overlooked for most part.

79. He says, "Queen Elizabeth had done many things in Queen Mary's time, both against her person and government." P. 248.

He knew this was so false, that there was never a circumstance, or a presumption brought against her, but the information which Wiat gave, hoping thereby to save himself; and yet he denied that on the scaffold. If there had been any colour to have justified the taking away her life, both the Queen and her counsellors were as much inclined to it as our Author himself was.

80. He says, "King Henry said in parliament, she was not, and could not be his daughter, for a secret reason which he had revealed to the Archbishop of Canterbury." Ibid.

This was aptly enough said by a writer, that had emancipated himself from the laws of truth and veracity, to appeal to such a story; yet to have made it pass the better, he should have named other circumstances; for such a thing cannot be easily believed, since after Ann Boleyn's death, the King continued to treat Elizabeth still as his

daughter; so that when she writ to his next Queen, she subscribed *daughter:* she was in all things educated with the care and state that became a King's child; and was, both by act of parliament, and by his will, declared to be so. Now to think that such a King would have done all this, after he had in parliament declared that she could not be his child, is a little too coarse to be believed, and so should have been supported with more than ordinary proofs.

P. 248. 81. He says, "She came to the Crown, merely by virtue of the act of parliament, without being legitimated."

In this, she and her sister were upon the same level; for neither of them were declared legitimate; so this was not to be objected to the one, more than to the other sister.

P. 249. 82. He says, "Queen Mary being declared, by act of parliament, in the beginning of her reign, legitimate; and her mother's marriage being declared good, Elizabeth was thereby of new illegitimated; yet she never repealed the laws against her title: but kept the Crown merely upon the authority of an act of parliament, without having any regard to her birth."

Queen Mary came to the Crown, being in the same condition; and was either a lawful Queen before that act was made, or else that act was of no force, if it had not the royal assent given by a lawful Queen. So Queen Elizabeth was as much Queen before any such act could have passed, as afterwards: and therefore since it was not necessary for the securing her title, it was a sign of her tenderness of her father's memory, to which Queen Mary had no regard, not to revive the remembrance of things that must have turned so much to his dishonour, as that would have done.

P. 250. 83. He says, "Queen Mary not being able to prevent her sister's succession, sent a message to her on her death-bed, desiring her to pay her debts, and to preserve the Catholic religion; both which she promised, but performed neither."

This is said without any proof, and is not at all probable; but is an ornament added to set off the one, and blemish the other. Queen Mary's sickness was concealed as much as was possible. A week before her death, they

were burning heretics as busily as ever; and by the managing affairs in the parliament, it appears there was great care taken to conceal the desperate condition she was in: so it is not likely that any such messages was sent by her to her sister.

And thus far have I traced our Author in the history he gives of the reigns of King Henry the Eighth, Edward the Sixth, and Queen Mary, and have discovered an equal measure of ignorance and malice in him: but he was the fitter to serve their ends who employed him, and were resolved to believe him, how false or improbable soever his relation might be. We see what use they have made of him ever since that time. His friends were so sensible of the advantage their cause received from such a way of writing, that they resolved to continue down the history through Queen Elizabeth's reign, in which, we are told, Sanders himself made some progress, but that not being done to such a perfection as Rishton and others intended to bring it, they undertook it; and have written so skilfully after the copy Sanders had given them, that if it is possible, they have out-done him in these two particular excellencies of writing histories, in which he was so great a master, *impudence, and falsehood as to matter of fact.* In one thing they had manifestly the better of him, that they writing of what fell out in their own time, could not be ignorant of the truth of things; whereas he writing of what was done before he was born, or when he was but a child, might have said many things more innocently, delivering them as he had them by report. But this excuse cannot fit them, who did knowingly, and on design, prevaricate so grossly in matters of fact. A little taste of these I shall give, only so far as I have carried down the history of this Queen; for to examine all the faults they have committed, would require a new volume; but from the taste I shall give the reader, he will easily know what judgment to pass on the whole work.

As for the decency of the style, the first period gives an essay of it, in which the Author promises such a description of the Queen's reign, that this "lioness shall be known by her claws:" and for his sincerity in writing, the

whole Preface is one indication of it, in which he accuses the Queen for acting against the laws of nature and religion, in assuming the supremacy; and represents it so, that the reader must needs think she was the high priest of England, that ordained bishops and ministers, and performed all other holy offices; whereas she was so scrupulous in this point, that as she would not be called the Supreme Head of the Church, so she made it be declared, both in one of the articles of religion, set forth in the beginning of her reign, and afterwards in an act of parliament, what was the nature of that supremacy which she assumed, making it both a part of the religion, and the law of the land. By these it was declared, "that they gave her not the ministry of God's word, or of the Sacraments; but only that prerogative which was given by God himself in the Scriptures, to Godly princes; that they should rule all committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword, the stubborn and evil doers." If men were not past shame, they could not, after such an express and public declaration, put on the confidence of writing as this Author does. I shall follow him in some more steps, and doubt not but I shall convince the reader, that he was the fittest man that could be found, to have writ a continuation of Sanders's History.

P. 255. 1. He says, "Henry the Second of France, in a solemn assembly, did, after Queen Mary's death, declare the Queen of Scotland his daughter-in-law, Queen of England and Ireland.

This was neither done in a solemn assembly, nor presently after Queen Mary's death; nor was it done by Henry the Second. The Queen of Scotland did, by her uncle's advice, assume that title, without any public act: and it was not done till they understood that Philip was moving for a dispensation in the court of Rome, for marrying Queen Elizabeth; King Henry did only connive at it, but neither ordered it, nor justified it, when the Queen's ambassador complained of it. An Author that is so happy in his first period, as to make three such mistakes, is likely to give us an excellent history.

Ibid. 2. He says, "The Archbishop of York, and all the

other bishops, one only excepted, refused to anoint her."

This was one of the most extraordinary things that ever was in any government; that the bishops refusing to crown the Queen, were not only not punished for it, but continued to hold their bishoprics still: and the Archbishop of York was continued a Privy Counsellor many months after this. This is none of the claws of a *lioness*, but rather a slackness and easiness of clemency, that deserves censure, if it had not been that the Queen resolved to begin her reign with the most signal acts of mercy that were possible.

3. He says, "Cecil and his friend Bacon, raised vast estates to themselves, and involved the government into vast difficulties, and brought the Queen's revenue into great, or rather inextricable confusion." P. 256.

This may pass among foreigners, and perhaps be believed; but we at home, that when we wish for happy times, and excellent counsellors, do naturally reflect on the days of that glorious Queen, and her wise councils, will not be much wrought on by it. The revenue was never better managed, the undertakings of the government were never greater, and the charge was never less. This gives a character of those ministers beyond all exception. Sir Nicholas Bacon never raised himself above that quality which he brought with him into the court. And Cecil was not advanced above the lowest rank of nobility, though he was in the chief ministry above thirty years; and though they both left good estates behind them, yet far short of what might have been expected after so long a course in such great and high employments.

4. He says, "There was an oath enacted in the parliament for the Queen's supremacy; and those who refused to swear it, for the first offence were to forfeit their benefices, and all their goods, and to be prisoners for life; the second offence was made treason." P. 257.

Such a false recital of a printed act, deserves a severer animadversion than I shall bestow on it. The refusing that oath, did infer no other punishment, but the forfeiture of benefices and offices; and the parties so refusing, were subjected to no other danger, nor was the oath to be put to them

a second time. It is true, if any did assert the authority of any foreign potentate, that was more penal: yet that was not as our Author represents it; for the first offence there was a forfeiture of one's goods; or in case of poverty, one year's imprisonment; the second offence brought the offender within a premunire; and the third was treason.

P. 258. 5. He says, "The change that was made, of the title of 'Supreme Head,' into that of 'Supreme Governor,' deceived many; yet others thought that the Queen might have thereby assumed an authority for administring the Sacraments; but, to clear all scruples, she in the first visitation ordered it to be thus explained, that she thereby pretended to no more power than what her father and brother had exercised."

In the first visitation ordered by the Queen, there was an injunction given explanatory to the oath of supremacy; declaring that she did not pretend to any authority for the ministry of divine service in the Church, and challenged nothing, but what had at all times belonged to the Crown of England; which was a sovereignty over all manner of persons under God: so that no foreign power had any rule over them; and so was willing to acquit such as took it in that sense, of all the penalties in the act. So that it is plain she assumed nothing but the royal authority, and was ready to accept of such explications as might clear all ambiguities.

P. 259. 6. "He reckons, among the laws that were made, this for one, that bishops should hold their sees only during the Queen's pleasure, and exercise no other authority, but only as they derived it from her."

The laws he reckons, were those made by King Henry now revived; but this law is falsely recited in both the parts of it: for the bishops were to hold their sees, as all others do their freeholds, without any dependence on the Queen's pleasure; and were to exercise their jurisdiction in their own names, and according to the ecclesiastical laws, and were not forced to take commissions to hold their bishoprics during the Queen's pleasure, as had been done both in King Henry and King Edward's time.

P. 263. 7. After a long discourse against the Queen's supremacy, he says, "The laws concerning it, and other points of religion, did pass with great difficulty in the House of

Lords, all the bishops opposing them, and those noblemen in particular, who had gone to Rome upon the embassy Queen Mary sent thither, did very earnestly dissuade it."

It is true, all the bishops did oppose them, though both Tonstal, Heath, Thirleby, and some others, had consented to and written for King Henry's supremacy; which was (at least as to the manner of expressing it) of a higher strain than that to which the Queen did now pretend. They had also submitted to all the changes that had been made in King Edward's time. For the temporal lords, none dissented from the Act of Supremacy but the Earl of Shrewsbury and the Viscount Montacute, so the opposition was small, where so few entered their dissents; and of these, only the Viscount Montacute had been at Rome, sent thither by Queen Mary. It is true, the Marquis of Winchester, and the Lords Morley, Stafford, Dudley, Wharton, Rich, and North, dissented from the bill for the Book of Common Prayer, and some other acts that related to the Reformation; but these, being but few in number, were far short of those that were for them: and it is clear the Queen left the peers wholly to their freedom, since the Marquis of Winchester, notwithstanding his dissent, continued to hold that great office of lord treasurer, in which he had been put in King Edward's time, and which he had kept all Queen Mary's reign till his death, fourteen years after this: this may perhaps be justly censured, as looking too like a remissness in the matters of religion, when he that dissented to the Reformation was yet so long employed in the greatest trust in the kingdom; but certainly this is none of the claws to know the lioness by.

8. He says, "The Queen gave the Earl of Arundel some hopes that she would marry him, and so persuaded him to consent to the laws now made; but afterwards slighted him, and declared, *she would live and die a virgin.*

The Journals of parliament shew how false this is; for the address was made to the Queen persuading her to marry; to which she made the answer set down by our Author on the 6th of February; and the Act of Supremacy, with the other acts concerning religion, passed in April

thereafter: so that the Queen, after so public a declaration of her unwillingness to marry, could not have deluded the Earl of Arundel with the hopes of it.

9. He says, "She wrought on the Duke of Norfolk, by promising him a dispensation in the business of his marriage, which he could not obtain of the Pope.

P. 263. It is not likely the Duke of Norfolk was denied any such dispensation from Rome, nor are there any dispensations granted in England for marrying in the forbidden degrees: cousins-german are the nearest that may marry. The obtaining a licence for that at Rome is a matter of course, so the fees are but paid; and the law allows that to all in England. Nor are there any dispensations in matrimonial matters, except concerning the time, the place, or the asking of banns; and it is not likely these were ever denied to any at Rome. As for his long excursion concerning that Duke's death, it not falling within the compass of my History, I shall not follow him in it.

P. 266. 10. He says, "The protestants desired a public disputation: so the Queen commanded the bishops to make ready for it; they refused it a great while, since that seemed to make the faith of the Church subject to the judgment of the ignorant laity: but at last they were forced to yield to it; and the points were, communion in both kinds, prayer in a known tongue, and the like.

The act of Council has it otherwise: by it we see that the Archbishop of York, being then a privy-counsellor, did heartily agree to it, and undertook that the rest of his brethren should follow the orders that were made by the council concerning it; though it is not to be denied, but some of the bishops were secretly dissatisfied with it: as they had good reason; since a public disputation was likely to lay open the weakness of their cause, which was never so safe as when it was received in gross, without descending to troublesome inquiries concerning it. The communion in both kinds was not one of the articles.

Ibid. 11. He says, "Bacon, a layman, was judge, the Archbishop of York sitting next to him only for form's-sake."

Bacon was not judge; the whole privy-council were present to order the forms of the debate; and he, as the

first of that board, did only give directions according to the order that had been formerly agreed on.

12. He says, "On the 3d of April they disputed, but there was nothing done with order or justice; the time was spent in declamations, while the profane judge directed all things at his pleasure, so that it came to nothing." P. 266.

It is true, the order was broken: but it had been unkindly done of our Author to tell by whom. The papists refused the first day to give their reasons in writing, as had been agreed on before, and as was accordingly done by the reformed; and upon the second day they refused to proceed, unless, contrary to what had been concluded, the reformed should read their papers first: so the disputation broke up; it appearing evidently, that the one side were not afraid of a public hearing, but that the other were.

The Conclusion.

I PURSUE these calumnies no further, because I cannot offer a confutation of them without a larger digression; since I break off my History in the second year of this reign; so that I cannot refer the reader to those more copious accounts given by me, as I have done in the former remarks; where a short hint was sufficient. And I do not judge it worth the while to enter into such a full search of these matters, as a confutation would require, only to expose Rishton. These evidences which I have given of his ignorance and injustice will satisfy impartial readers; and I am out of hopes of convincing those that are so wedded to an interest, that they are resolved to believe all that is said of their side, how improbable soever it may appear, or how slenderly soever it may be proved.

And now, I hope, the Reformation of this Church appears in its true colours, and the calumnies by which its adversaries have endeavoured so long to disgrace it, are so evidently confuted, that they will be no more supported by their own side, nor so tamely assented to, by any that in their hearts may perhaps love the Reformation, and yet are too easily prevailed on to drink in the prejudices that are raised by the confidence with which those slanders have been vented. Now the matter is better understood,

and though at this distance, and after the rasure of records made in Queen Mary's reign, it must be acknowledged that there are many things, either quite passed over, or so defectively related by me, that this Work wants that perfection which were to be desired; yet notwithstanding all these disadvantages, besides the faults of style, method, or way of expression, which may be more justly put to my account, though having done it in the best manner I could, I have little to answer for, but the presumption of undertaking a design too high for me to perform with that life and perfection that such a subject required; and even in that I rather submitted to the authority of others, who engaged me in it, than vainly fancied myself able to accomplish it; but after all those allowances that are necessary, of which there can none be more sensible than myself, I am not out of hope but this Work may have some good effect on such as shall read it impartially and with candour; and that those who are already of our church shall be induced to like it the better when they see what the beginnings of our Reformation were: and those who are not of our communion may the more easily be brought into it, when they see by what steps and upon what reasons the changes were made: and if this success follows my poor endeavours, I shall think my time and pains have been well employed.

I am apprehensive enough of the faults I may be guilty of, but I shall now give the reader such an assurance of my readiness to correct them, as soon as I am convinced of them, that I hope, if any thing occurs to any that deserves censure, they will communicate it first to myself; and if I do not, upon better information, retract what I have written, then I shall allow them to make it public in what manner they please. And it may be presumed I will not be for the future unwilling to do this by the following account of the mistakes which I made in the former Part, communicated to me by Mr. Fulman, of whom I made mention in the Preface. With these I conclude this Work.

A TABLE

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